

THE HOLY NAME JOURNAL

A NATIONAL MAGAZINE

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EDITORIALS

STRIKES

STRIKES have been held with increasing frequency as the nation emerges from the depression which blighted the country for the past seven years. Some of these demonstrations have been trifling while others have reached such proportions that it has been necessary in some cases to hold the military in readiness. To the present time there has been no alarming violence but the situation has frequently caused deep concern among those who were entrusted with the public safety.

THE WORKING man must, of necessity, resort to the strike to maintain his status in the modern industrial set-up where the laborer seeks a livelihood for himself and his dependents. In a more primitive society he tilled the ground or fashioned some commodity and then went to the marketplace where he bargained with another to effect an exchange of the things which each had produced. This bargaining, which also afforded a social contact, was the one means the man had to get a return for his labor. Today the market places of old have vanished and with them the old mode of life. The worker no longer works for himself and frequently he does not own the tools of his trade because in mass production highly specialized machinery and great quantities of raw materials are procured by great corporations which use only the service of the man. There is not even the intimate exchange between employer and employee which was characteristic of small business, too frequently the worker is merely a number.

THE WORKER as a man, however, has the right to bargain for his services that he may provide for his family, and in our modern industrial organization it is of advantage to him to join with his fellow workers, that as a body they may seek adequate compensation and favorable conditions. They have the right to choose their spokesmen, men from their own ranks or men from outside who will champion their interests. It is essential that the spokesmen be men of their choice not demagogues who assume to dictate what the workers should seek.

LABOR and industry each have something which the other needs. There should be a happy balance but that has not yet been achieved. Business should grant labor the right to organize in its own way; the right to bargain collectively; the right to be represented in negotiations; and above all the right to a LIVING WAGE WHICH IS COMMENSURATE TO THE PROFITS. Labor on its part should be loyal to the agreements made and assume a sense of responsibility toward the employer.

WHEN there is injustice, labor may employ a strike to enforce its demands after there have been honest negotiations, if such a strike will not endanger an entire community and the workers honestly believe that their services are worth more than they receive. While they strike they may picket peacefully to persuade others not to take the places which they have left and thus wipe out the need of their services and lessen the wages. There should be no violence either to persons or to property and when trouble occurs it is the office of government to step in.

THE STRIKE always follows a disagreement and in the settlement of the differences both sides have rights which must be respected. The working man has a dignity which should be honored by industry; industry has property rights which must be respected by the workers. The disagreement should not be allowed to break into violent warfare, and will not if the representatives of both sides are honest. The ideal to be sought is a partnership between industry and labor and every strike that brings the widely separated interests nearer this ideal has accomplished something.

ONE OF THE evils which has been attacked recently is the *step-up* employed in the anxiety to speed up production. Employers have sometimes overlooked the possible limitations to the physical powers of the working-man. The men have been forced to keep pace with accelerated machinery so that after a while when they are exhausted their services are no longer equal to that work or any other work and they are cast aside. Where such a condition prevails it is no more than a REVERSION TO SLAVERY.

THERE ARE alarmists who would have us fear all strikes but we believe that strikes are the signs of bargaining, that markets are active, that there is a demand for production, that profits are accumulating and that the workers who are in the factories are seeking their just share. The strikes seem to be a sign of hope, the sign of the return of prosperity.

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EASTER

EASTER is the great feast of the Christian Church, for on that day we commemorate the victory of Christ. It was on the first Easter morning that Jesus of Nazareth gave the ultimate proof that He was the One whom He claimed to be, the Lord of life and death.

WHEN WE are overwhelmed, when we are ready to surrender under adversity, we can regain courage if we recall that Christ's victory followed apparent defeat. Christ did not escape death by coming down from the cross when He was taunted by His executioners, but He did come forth from the tomb.

THE RESURRECTION is the source of hope for us because it assures us of the life beyond the grave. No other hope of ours can approach that which we celebrate on Easter—immortality.

THE BLACK POOL

THE site of Dublin was marked by some of the earliest Christian foundations. It was chosen by the Danes for a settlement about the year 836, and in course of time there grew up a medieval walled city with its castle fortress and fortified gates. In times more peaceful the city spread far beyond the narrow limits of the ancient walls.

IT WOULD be impossible in a few pages to give the briefest outline of a thousand years of history. The most that can be attempted is to mention some of the principal centres of historical interest and to suggest a few of their associations. It is hoped that even from so slender a sketch it will be seen that Dublin numbers among her possessions some that are unique and many that are not only beautiful but are inseparably associated with her troubled history.

THE name Dublin means "The Black Pool." By this name the Danish town was known. The feature by which the wandering seamen knew the place was the dark pool where their ships lay anchored. The older name, which still remains in the Irish language, is Baile Atha Cliath, or The Town of the Hurdle Ford. It was natural that the outstanding feature of the place, to the people of the country, should be the wooden bridge across the Liffey. It spanned the river opposite Church Street and carried the road which led north to Tara.

ST. PATRICK is believed to have founded a little Church by the river Poddle in the course of his mission, which began in 432. On or near the site of St. Patrick's Church rose, in later years, the Cathedral which bears his name.

THERE are two old Cathedrals in Dublin, separated only by a few streets. The city wall once lay between. It formed the boundary between the areas in which the City authorities and the Archbishops respectively exercised civil jurisdiction.

THE Palace of John Comyn, first Anglo-Norman Archbishop of Dublin (1181-1212) was situated next Christ Church, the elder of the two Cathedrals,

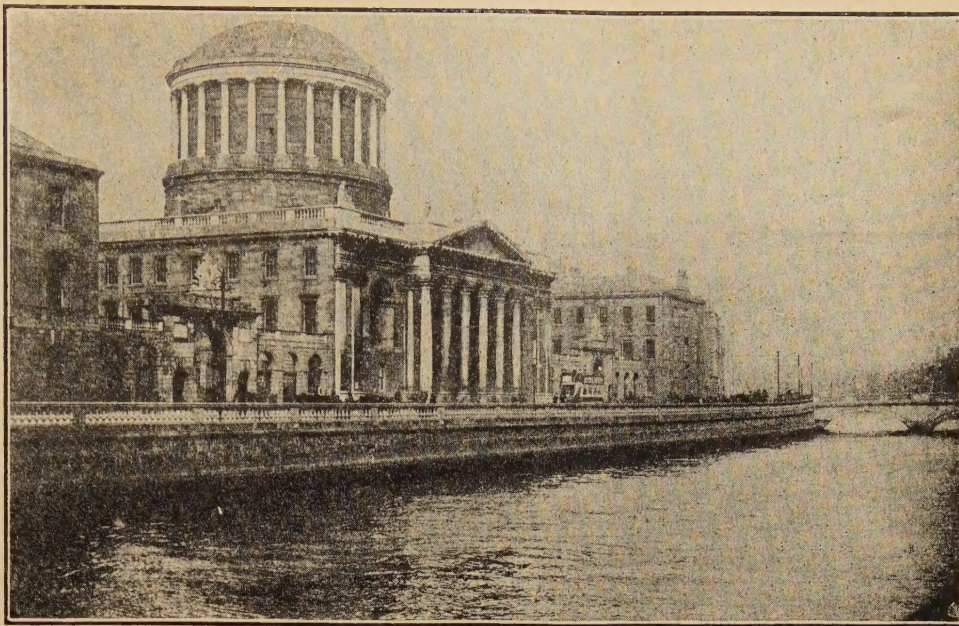
within the City. The fields of the Archbishop's Manor stretched away from the City walls. The Archbishop conceived the plan of building a great Church on the sacred site of St. Patrick's foundation, and his palace on the adjoining land, so that he might exercise uninterrupted jurisdiction in both civil and religious matters. On this plan he embarked in 1191. The earlier edifice must have been incorporated in the present building, which seems to date from the time of Comyn's successor, Henri de Londres. It was he who gave the Church the status of a Cathedral.

THE way to St. Patrick's Cathedral now lies through poor streets. The houses round were once the homes of wealthy people, but are now used as tenements. In Kevin Street the stone gate posts of the Police Barracks mark what was once the entrance to the Bishop's Palace. It was called after the Holy Sepulchre in the times of the Crusades, and became, by a corruption, known as the Palace of St. Sepulchre. From here the Bishops governed their broad lands and dispensed justice. Their courts had power of life and death. The gallows, a grim symbol of their authority, stood on the green at Harold's Cross.

ACROSS the road stands the Deanery. It is squarely built of red brick darkened by smoke and time. Its chief association is with the sombre figure of Dean Swift, who held office from 1713 to 1745. Though it has been rebuilt since his time, it recalls the secret printing press at Glasnevin, the Drapier Letters, the fierce invective and biting sarcasm of Swift's passionate nature. The Cathedral has suffered much through the centuries from storm, fire and war, and bears much evidence of restoration. At the west end of the Church lies a stone with incised crosses dating from the 9th or 10th century, which marked the site of St. Patrick's Well.

FROM St. Patrick's the way to Dublin Castle lies across the new park, down Bride Street and Little Ship Street, to where Hoey's Court once stood—the birthplace of Dean Swift. In the Castle, the State Apartments, temporarily occupied after the destruction

THE FOUR COURTS
DUBLIN



of the Four Courts building by the Courts of Justice, adjoin the tower where Red Hugh O'Donnell was held captive by Queen Elizabeth. Under the clock tower is the Office of Arms, with its heraldic museum and historic records.

THE Castle is no longer the walled fortress of alien feudal lords. The River Poddle, which once filled its moat, has vanished below modern streets. Gone is the spiked castle gate where once the heads of those who dared to challenge its supremacy rotted in the sun. One corner of the Castle Yard rests on the Wardrobe Tower—the only feature which reminds the visitor of what Old Dublin Castle was, and from its summit now floats the flag of the Irish Free State. Just outside the Upper Castle Yard are the City Hall and Municipal Buildings. Not far from the Castle is the older of the two Cathedrals. These buildings occupy the rising ground over the river and formed the centre of the ancient city.

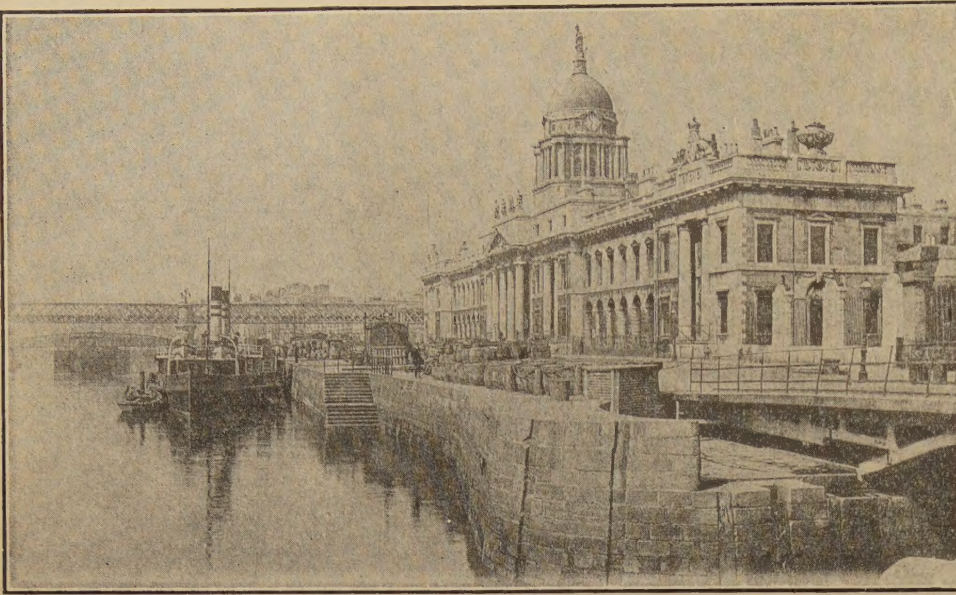
CHURCH was founded by Sigtryg, a Danish King of Dublin, in the year 1038. The church erected by him was probably on the site of a still earlier Irish foundation. The Cathedral is perhaps most closely associated with the name of St. Lorcan O'Tuathail (Laurence O'Toole), Bishop of Dublin (1162-1180) at the time of the Anglo-Norman invasion. His heart is still preserved among its ancient relics. Numbered among these once was the famous "Staff of Jesus," used, according to tradition, by the Saviour Himself, and brought to Ireland by St. Patrick. It was publicly burned with other relics by Archbishop Brown, appointed by Henry VIII, to promote the Reformation in Dublin. Among the monuments in the crypt is the reputed tomb of Strongbow, leader of the Anglo-Norman invasion in 1170.

Close by the Cathedral stood the ancient Courts of Law. Courts were held in these buildings from shortly after their erection in 1608 to 1796, when they were removed to the new Four Courts building

on Inn's Quay. Not far from Christ Church is St. Audeon's. The old church has been unroofed, and its monuments have suffered from exposure. St. Audeon was the Patron Saint of Rouen, whose name was venerated by the Norman invaders. Near this church is an old gate of the City known as St. Audeon's Arch, through which a roadway paved with cobblestones leads down towards the river.

RETURNING to Christ Church, the road may be taken down to Winetavern Street by the west end of the Cathedral, across Richmond Bridge, to the Four Courts. This building is a monument to the days of Grattan's Parliament. The foundation stone was laid in 1786, but the building was not finally completed for fourteen years. It was originally designed by Cooley, but was finished by James Gandon after Cooley's death. In 1922 the Four Courts building was the centre of the struggle in Dublin between the Free State forces and the Republicans. A land mine, fired by the Republicans when leaving the building, shattered the Record Office with its irreplaceable treasures. The explosion was followed by a great fire, which destroyed the interior of the entire building. The cut granite walls withstood both the explosion and the fire, and restoration has left the Four Courts little changed in outward appearance.

BEHIND the Four Courts stands the Church of St. Michan, probably founded about 1095. The church and graveyard would claim attention if only on account of their history and antiquity. It is, however, the crypt which entitles St. Michan's to rank among the wonders of the world. In the vaults underneath the church bodies do not decay. Burials have taken place in them for centuries. The brothers Sheares, executed in 1789, are here interred. Among the bodies preserved which may be seen is one which is said to date from the time of the Crusades.



THE CUSTOMS HOUSE
DUBLIN

THE way from St. Michan's to the port of Dublin is back past the Four Courts and along the river, where St. Mary's Abbey once stood facing the Cathedral on the opposite hill.

AT O'Connell Bridge is the Ballast Office, the home of the Port and Docks Board. The Ballast Office was established early in the seventeenth century, and laid the foundations of the Port as it now exists.

THE mouth of the Liffey was originally a dangerous channel, which afforded little or no shelter to incoming vessels. It now provides a safe passage for ships of many nations which berth alongside the long quay walls.

ON the north side of the river, just below Butt Bridge, stands the Custom House, a building generally regarded as the most beautiful in Dublin. The architect was James Gandon, who began work in 1781, and completed the building ten years later. During the British occupation the Custom House was raided and burnt by the Republican forces. The interior of the building was destroyed. Since its restoration, however, the exterior is little changed, and the building remains as an outstanding example of the type of monumental architecture appreciated in Dublin in the eighteenth century.

BEYOND the shipping on the South Wall is the Pidgeon House Fort and the Corporation Electrical Power Station. From thence the wall runs without interruption to the small lighthouse which marks the entrance to the Port.

FROM the Ballast Office, at right angles to the river, runs O'Connell Street. It is a broad thoroughfare, constructed by the Commissioners of Wide Streets in 1796. The statue of Daniel O'Connell, The Liberator,

stands near the bridge. Beyond is the Nelson Column, and opposite it the portico of the Post Office, and further off the Parnell Statue and the Rotunda. At the

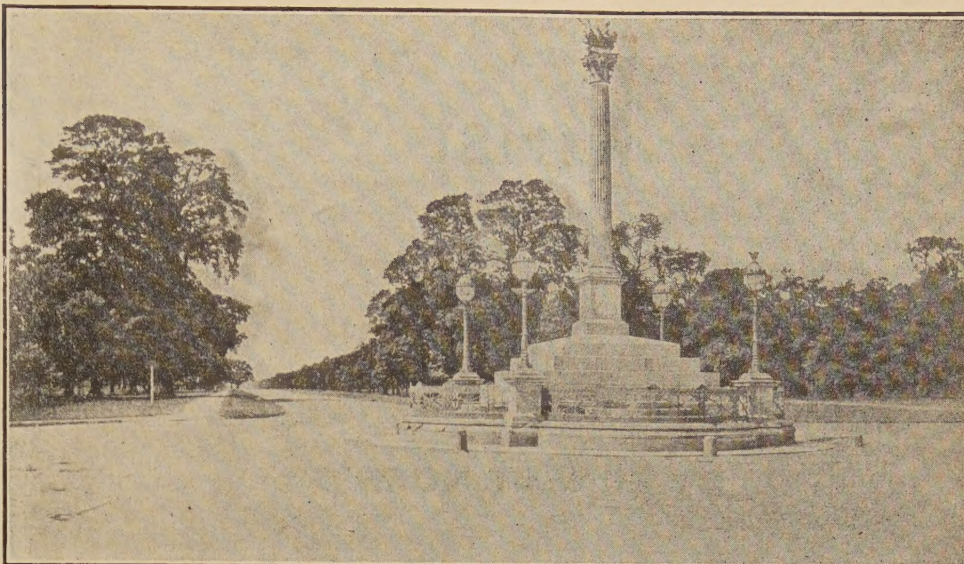
Post Office was posted, on Easter Monday, 1916, the Proclamation of the Irish Republic. The building was occupied by the Volunteers and formed their headquarters during the uprising, when part of the street was destroyed by fire. The street assumed normality again, only to see another large block of buildings fall victim to the flames during the civil strife of 1922. Passing back across the river and along Westmoreland Street, the most striking feature is the portico of the Old House of Lords. Its great columns and heavy architrave frame for the pedestrian the front of Trinity College. Adjoining the House of Lords and facing the College is the Old House of Commons, now the Bank of Ireland. Before the Bank and Trinity College stands Foley's statue of Henry Grattan. In this open space paraded the Irish Volunteers in 1783. Their volleys shook the houses, and their demand for a free parliament was supported by popular acclamation.

HERE is College Green, a place great in the annals of Dublin. Once it was an open green outside the city walls, where the citizens took the air and practised archery. Over near the modern Suffolk Street stood the Thingmote, where the Danes assembled. Near it King Henry II entertained the Irish Chiefs at Christmas, 1171, in a hall which had been built for him in the native fashion. There was a stream running through the fields and turning the Monastery Mill. Here Adam O'Tuathail was burnt alive for heresy in the year 1327.

THE City Walls and the fields are gone. The Monastery of All Hallows has given place to Trinity College, founded by Queen Elizabeth. The old associations of the Green have grown dim with time.

The Parliament of the Free State does not meet in the building which housed Grattan's Parliament. Kildare Street (taking its name from an early title

PHOENIX PARK
DUBLIN



of the Duke of Leinster) leads to Leinster House. This is the meeting place of Dail and Seanad Eireann, and here the Constitution of the Irish Free State was adopted in the month of December, 1922.

Leinster House is not without its traditions, which render it a fitting abode for the Parliament of Ireland. It was built by James Fitzgerald, twentieth Earl of Kildare. Richard Castle was the architect and the foundation stone was laid in 1744.

WILLIAM ROBERT, the second Duke of Leinster, succeeded to the title in 1773. When the Irish Volunteers were formed they unanimously elected the Duke as their General. Pictures of the period show bodies of Volunteers, in their brilliant uniforms, parading before Leinster House. It was from here, in 1785, that Crosbie, the first Irish aeronaut, attempted to fly the Channel in a balloon. The attempt, though unsuccessful, was in itself a great feat, and Crosbie, when landed by the vessel which rescued him, was received as a popular hero.

THE saddest memory of Leinster House is that of Lord Edward Fitzgerald. He lived there both before and after his marriage. Here he met fellow-members of the United Irishmen. After the arrest of the other leaders at Bond's house in 1798, Leinster House was searched for Lord Edward, but the search proved fruitless. He was afterwards captured at a house in Thomas Street, and died in Newgate Gaol on the 4th of June, 1798, of wounds received in resisting arrest. He was buried in the ancient Church of St. Werburg, near the Castle, where later were laid the remains of Major Sirr, who affected his arrest.

LEINSTER HOUSE became the headquarters of the Royal Dublin Society in 1815, and so remained for over one hundred years. During the Society's occupation the Lecture Theatre, which now is the meeting place of Dail Eireann, was added. Seand Eireann meets in one of the great reception rooms of the house itself.

ADJOINING Leinster House and facing into Merrion Street are Government Buildings and the College of Science. This block of buildings was completed just after the signing of the Anglo-Irish Treaty, and the Provisional Government, which had been first established at the City Hall, took over possession.

IT HAS not been possible, in following even a wandering route through the city, to touch on all places of historic importance. The district of Kilmainham, situated on the Liffey, above the city, deserves special attention. Here lies the far-famed Phoenix Park. The old Viceregal Lodge, now the residence of the Governor-General, is situated in enclosed ground not far from the main entrance, and close by is the American Legation, in the house formerly occupied by the British Chief Secretary.

The Park once formed of the broad domain belonging to the Priory of St. John of Jerusalem at Kilmainham. The Priory was suppressed by Henry VIII in 1541, when its lands became vested in the Crown.

THE principal building of antiquity in the Kilmainham district is the Royal Hospital, established by charter of Charles II for the residence and entertainment of maimed and infirm officers and soldiers. On the 20th April, 1680, the ceremony of laying the foundation stone was performed by the Duke of Ormonde. William Robinson was the architect. The building was finished in four years, with the exception of the steeple, which was added later. It stands on the site of the Priory of St. John of Jerusalem.

Not far from the Royal Hospital stands a building of a different character, Kilmainham Gaol, the prison of innumerable Irish leaders and the place of execution of the leaders in the rising of Easter Week, 1916.

The streets of Dublin reflect the varying fortunes of Ireland during eleven (Continued on page 25.)

Grist for the Mill

BY ERNEST NORRIS

PRESIDENT Roosevelt's attack upon the Supreme Court, for stripped of all verbiage that is what it really is, amply testifies to the clarity of vision of John Marshall. He it was who gave power to the Supreme Court. It is beside the point whether that power was usurped or not though there can be little doubt that most people thought so at the time. The common people had risen under Jefferson and swept out, forever it seemed, the Federal party, the American Liberty League of the period. Marshall was a Federalist. He was a republican without being a democrat. In fact he had a vigorous distrust of the common man. He contrasted the quiet, unassuming but none the less thorough grasp of authority possessed and exercised by the wealthy and cultured group surrounding Washington with the fury of the French Revolution and the upheavals of Europe under the first French Republic. It was precisely the American friends of this French republicanism, this democratic republicanism as contrasted with his own aristocratic republicanism, which had won the election. Jefferson, the radical, had defeated Adams, the conservative.

THE people had spoken but Marshall gravely doubted that wisdom could be gauged by counting heads. Of course he believed in representative government, in life, liberty and the pursuit of happiness. There can be no question of the magnificent patri-

otism of John Marshall. In fact it was precisely this patriotism, whether we think it enlightened or not, that led him to build up the power of the Supreme Court as a check upon the expected radicalism of Congress and Presidency. According to Marshall it was necessary for the Supreme Court to save the people from the folly of its own acts. He had a terrible battle on his hands and narrowly escaped defeat. But win he did eventually and gave to the Court a prestige and an authority which it has successfully maintained to the present day. Distrusting popular feeling profoundly he gave the ultimate authority to the one body in American life not responsible to the will of the people.

TODAY the position is precisely reversed. The President is, in effect, demanding that the work of Marshall shall be undone. He insists that the Courts shall not act to thwart the common will. He may or may not be right, but it seems to us that reduced to its simplest terms his demand is for a judiciary responsible, if only indirectly, to the people. Certainly this is the negation of the position of Marshall and his successors. It is democracy applied to the courts. Whether there is a real place for such a view of the courts is a problem which we will not here discuss. Whether courts thus subject to pressure are desirable is likewise disputable. One thing is sure. We are at a turning point in the development of

American government. The issue must be clearly faced and definitely settled without partisanship or selfishness.

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THE General Motors strike is proving very instructive. It is perhaps unfortunate that these comments must be written a month before they appear, for they may lose their timeliness before reaching the reader, but these things strike us just at the moment.

GENERAL Motors has at this writing secured an injunction to compel evacuation of the plants occupied by strikers on the ground that they are being unjustly deprived of control of their own property. I do not criticise the injunction. I suggest, however, that there is another side of the story, perhaps not in law but certainly in morals. If the physical property—plant equipment etc.—of the General Motors Corporation constitutes a tangible property of which the corporation must not be deprived without "due process of law," and with this we agree, must it not be said that a man's job is equally a property though an intangible one. The fact that you can see a machine but not a job means nothing in reality whatever it may mean in law. That which determines things is their purpose. General Motors values its machinery, not as so much steel and iron, but as the implements for making not cars but money. So does the working man regard his labor as the means of making money. It is true that the law recognizes only tangible property. That only proves as Mr. Bumble said nearly a hundred years ago that "the law is a hass."

THE strike in Michigan is not an isolated thing. It is not even, at heart, a question of wages, hours, conditions of employment or employee representation. It is a fight between two schools of thought based upon the same inaccurate premise that Capital and Labor form if not an essentially antagonistic partnership in least an unequal one with the only

real difference being as to which shall be the controlling factor. Mr. Sloan, President of General Motors has travelled a long way from the frame of mind of "Divine Right Baer" but he still regards labor as fundamentally a commodity, as something which he may buy or not buy as he chooses. He ignores the fact that the moment he hires a man he so contracts for the services of that man that, over a period of years, such a man acquires what is morally, if not legally, a vested interest in that job. This is not to deny a reasonable exercise of the right to hire and fire. A man by his incompetence forfeits the right to his job. But, on the presumption that a man performs his task properly so that therefrom no damage arises to the employer, the latter has no right, morally, so to act as to deprive a man of that which has been his accustomed occupation and, as it were, guaranteed source of income, especially if in so doing grave damage is due to the worker.

ON the other hand it cannot be denied that there are labor leaders, honest ones at that, who are beginning to feel that since labor is the major partner, in their opinion, it is for labor to lay down the terms of employment. They have presumed to dictate the conditions upon which alone workers may be hired and fired. In a word they have simply reversed the position of the capitalist and would treat employing capital as a commodity to be used as labor chooses. While asserting the working man's vested interest in a job they are wrongfully denying the vested rights of tangible property. It is true that human needs transcend material gain but that does not outlaw property.

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THE Michigan strikes again draw attention to the question of compulsory arbitration. Without expressing a definite judgment, reference must be made to one argument which tells very strongly in favor of such action. It must be considered because the whole issue will soon demand consideration and settlement.

*John Marshall's heritage Motor
trouble Arbitration Press
prejudices Too good to fight*

INDUSTRIAL life today is so complex and so interlinked with the common welfare that it is impossible for the effects of an industrial dispute to be limited to the actual contestants. In other words, innumerable persons outside of the industry are involved, merchants, bankers, taxpayers, etc. Briefly, the general public has an interest not in the industry itself but in its peaceful conduct and development. When this latter is impaired or destroyed the general warfare is injured. This is a truism. Industrial warfare then is a wrong committed against the general public which has a right to self protection. If necessary the people may step in and say: "This dissension has gone far enough. It is hurting us. We do not mind how much you fight among yourselves but we refuse to get hurt. It has got to stop. Either you sit down and settle it yourselves or we shall have to do it for you." The main, and as we see it, almost insuperable argument for compulsory arbitration is the necessity for protecting the innocent third party. The objections to it—at least those we have heard—are rather difficulties of administration. These surely can be overcome by thoughtful legislation and intelligent administration.

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FEBRUARY was Catholic Press Month and during it we had dinned in our ears that "the Catholic Press is the bulwark of the Faith." But we sometimes wonder if Catholic editors always realize that, wrongly handled, it can also be a profound hindrance to the extension of the Faith if not to its preservation. It happens that at times some Catholic papers take a very racial attitude. We

call to mind one periodical which is highly successful in its work for the spread of the Faith but which periodically involves itself in political editorials critical of a certain European power. The point is not whether the editorials are fair or unfair. What does matter is that these things are extraneous to its objective and to some degree at least offensive to many whose sympathies are with such a country and who may therefore be alienated from the Church rather than won to it by the remaining content of the periodical.

IT is often hard enough for a man to become a Catholic. It may mean the sacrifice of much in the way of friendship and acquaintanceship. Too often this is all loss with few or no countervailing gains. Catholics are inclined to keep their Churches rather strictly for spiritual purposes while most Protestant churches have their social side. If in addition to this loss there is also to be the supposition that he must also abandon predispositions in favor of his ancestry, the obstacle is increased. We are reminded of a convert we know, who was greeted by one of his former friends with "I don't understand why a man like yourself, English by birth and education in the best sense should want to become an Irishman." Neither did he!

OF course the Church is Catholic, but some Catholics aren't. A Catholic periodical must be both Catholic and catholic. The right of the individual Catholic to be pro-German or pro-Irish or pro-any other nationality cannot be questioned. But the right of the Catholic press so to be must be strenuously denied. Ed-
(Continued on page 27.)

Easter

BY CHARLES V. FENNELL

THIS year Easter falls on the twenty-eighth of March; last year it fell on the twelfth of April; and next year it will fall on April the ninth. The period in which Easter may fall, runs from the twenty-second of March to the twenty-fifth of April.

To end the roving date merchants and churchmen have clamored for a set day and the Sunday nearest the eighth of April has been suggested. From time to time this has been considered by different church groups and only a little over two years ago the Episcopalians discussed the matter at a convocation held in Atlantic City. The settlement of the matter is not so simple as some would have us believe, because a controversy over the Easter date raged for centuries.

EASTER is the oldest feast of the Christian Church; it is as old as Christianity itself. Easter is the connecting link between the Old and the New Testaments. This connection between the Jewish Passover and the Christian Easter is both ideal and real. Real since Christ rose from the grave on the day following the Passover; ideal, because Christ's death and Resurrection had figures in the Old Law, particularly in the eating of the paschal lamb towards the evening of the fourteenth of Nisan. The Christians certainly would have celebrated the anniversary of the Resurrection of Christ, the date of which was easily determined where the Jews observed the Passover. But as Christianity spread throughout the Roman empire the Christians found several calendars in use; the Julian; the Egyptian, and the Syro-Macedonian.

THE Jewish calendar was based on the lunar year of 354 days while the other systems depended on the solar year and the result of this was that the first days of the months and years of the Jewish calendar did not coincide with the fixed days of the Roman solar year, and the Jewish holy days are movable where other calendars are observed. The connection between the Jewish and the Christian Pasch is the reason for the movable Easter date.

IN the second century of the Christian era there was a great difference among the churches themselves as to the time set for the celebration of Easter. Those of Asia Minor claiming to follow the instructions of St. John the Evangelist and St. Philip celebrated the Pasch as do the Jews, on the fourteenth day of the March

moon, while the other churches relying on the authority of Saints Peter and Paul postponed the celebration until the following Sunday. The Asiatics ate the paschal lamb on the evening of the fourteenth day and celebrated the Resurrection on the third day after the paschal meal. Outside of Asia Minor the paschal meal was not eaten until Saturday evening and Easter was always kept on Sunday. At the close of the second century at the command of Pope Victor a synod of the bishops of Asia Minor was held at which it was determined that the Resurrection of the Lord was to be celebrated only on Sunday. Even then it was not settled, but remained a disputed point until the council of Nice in 325 when it was decided that Easter should be celebrated throughout the world on the Sunday following the fourteenth day of the moon after the vernal equinox.

THE Syrian Christians always celebrated Easter on the Sunday after the Jews kept their Passover. On the other hand at Alexandria and throughout the Roman empire, the Christians calculated the time of Easter for themselves, paying no attention to the Jewish calendar. Thus the date of Easter at Antioch and Alexandria did not always agree. The Jews on whom Antioch depended followed arbitrary methods of arriving at their dates and the Christians at Rome and Alexandria held that the Jews had become negligent in keeping the law that the fourteenth of Nisan must never precede the equinox. The Alexandrians held that Easter must occur after the vernal equinox, then identified with the twenty-first of March of the Julian calendar. This difficulty was decided by the Council of Nicea, because even among those who calculated Easter for themselves there had been variations.

THE decree of the Council has not come down to us but it must be safely inferred that the council ruled that Easter must be celebrated throughout the world on the same Sunday; that this Sunday must follow the fourteenth day after the paschal moon; that the moon was to be calculated the paschal moon whose fourteenth day followed the spring equinox; that some provision was to be made for determining the date of Easter and communicating it to the world.

SINCE the date of Easter depended on astronomical observations and the Egyptians excelled in such it was
(Continued on page 32.)

Miracle in Georgia

The story of the militant Catholic lay organization which successfully undertook to enlighten Georgians about the Church and which at the manly age of twenty-one years stands out as one of the great actualities of Catholic Action.

CATHOLICS are comparatively few in Georgia, about twenty thousand in a total population of nearly three million, or one in every 150 persons in the state. In terms of geographical distribution, the Catholic population is even weaker. Although Georgia is almost as large as all the New England states combined, it has less than three-quarters of one per cent of the Catholic population of that territory, which makes the average for the state about one Catholic, man, woman or child, for every three square miles.

THE amazing feature of the situation is the fact that Georgia, which a few years ago merited the unfortunate distinction of being the most anti-Catholic state in the Union of American commonwealths, was all but untouched by recent waves of bigotry that seemed about to engulf Catholics in states where our co-religionists are much more numerous.

EDUCATION

THERE is no secret, no mystery, however in the situation in Georgia. In 1916 there was hardly a spot in the civilized world where there was more concentrated hatred of Catholics and things Catholic than in the Empire State of the South. The bigotry reached its climax with the passage of the "Convent Inspection Law," admittedly directed against

Catholics, and enacted after a series of anti-Catholic orations perhaps never equalled before or since in the halls of an American legislative body.

THE Catholics were stirred into action. They came together and, convinced that most of the opposition to Catholics was due to a misunderstanding of Catholic beliefs and practices, they started a campaign of education. The results were immediate and gratifying. Prejudice began to subside, slowly at first, then more rapidly.

THE hostile press became neutral, then friendly. Soon the position of Catholics in the state was again at least as favorable as it was in the old days, when Catholics and non-Catholics dwelt together as harmoniously and peacefully as in any state in the Union.

ORGANIZATION

NOW that this happy state of affairs existed, the Catholics did not disband their organization. They did not discontinue their efforts. They remembered the ancient and sage advice, "In times of peace prepare for war." They went about making friends for the Catholic position on current subjects before their fellow-citizens when the minds of the latter were not inflamed with prejudice. As a result, when Catholics in other

states had to go into another fight for their rights, the Catholics in Georgia continued to live in peace; the professional bigot's outbursts in this state brought only yawns from the very people who but a few years ago could be worked into a frenzy to the Pope's promised "invasion of Washington."

THE Association is now in its twenty-first year. It was organized in 1916, with the approval of the late venerable Bishop Keiley, by a small group of Georgia laymen at a time when a wave of religious prejudice, created by demagogues for political purposes, swept the state and threatened to engulf Catholics. These laymen, convinced of the honesty of most of their fellow-citizens, undertook to dispel this ignorance by a campaign of education. For twenty years they have carried on this work without relaxation, distributing pamphlets, answering inquiries, correcting misstatements in the press of the state, always with patience, always with charity, always assuming that their non-Catholic neighbors wished to know the truth rather than falsehood about their neighbors. The effectiveness of their work is indicated by the fact that in this time the number of objectionable articles in the two hundred or more newspapers of Georgia had dwindled from as many as one hundred a week to an average of less than two a month.

THE FOUNDATION

WHAT is the idea back of this work?

How does it operate?

The Association is an organization of the Catholics of the Diocese of Savannah, which is coextensive with the State of Georgia. There are seventeen local branches, one in every city in which there is a handful of Catholics, or more. The local associations raise money to carry on the work, and cooperate with the central bureau at Augusta in its various activities. They also are intended to have a local program and to participate in the civic life of their respective communities. Women are members and officers of the Association as well as men.

CATHOLIC-MINDED

THE Association was organized by laymen, is conducted by laymen, and supported by laymen, but it has the warm endorsement of the Most Rev. Bishop of Savannah—without which it would have no right to call itself Catholic—and the hearty cooperation of the clergy, another sine qua non if the work is to be effective. State officers are elected at the annual convention, which brings delegates at their own expense to the convention city. These state conventions have built up a family spirit among the Catholics in the 60,000 square miles of Georgia territory that is perhaps unequalled in any similar expanse of territory elsewhere.

THERE is a refreshing friendliness about these meetings. There the Bishop of Savannah meets his people, even from the tiniest missions. Every parish in the state is entitled to two delegates, every parish society and Catholic organization to one. Professional and business men mingle and serve on committees with members in more humble walks of life, and women have the same voice and vote as men. The extent to which the spirit of friendliness and harmony has permeated the organization is indicated by the fact that not once in the twenty conventions of the Association has held has a motion failed to carry unanimously; differences of

opinion, and of course there have been many, have always been reconciled in committee. Not only the older people but the young men and women attend, and several friendships thus started have ripened into Catholic marriages, a by-product worth noting in a section of the country where mixed marriages are a serious source of leakage.

CATHOLIC LAYMEN'S ASSOCIATION

THE speakers at conventions have included the Hon. David I. Walsh, United States Senator from Massachusetts, Admiral William S. Benson, U. S. N., Retired, a native of Georgia, Michael Williams, editor of The Commonweal, Bartley J. Doyle, of Philadelphia, L. A. Downs, now president of the Illinois Central Railroad, Major General Paul B. Malone, John Moody, Colonel P. H. Callahan of Kentucky, Benedict Elder of Louisville and Father John J. Wynne, S.J., editor of the Catholic Encyclopedia, and others equally notable.

WHAT this means to the Catholics of Georgia is well worth considering. They come, in every case, from cities in which Catholics are in the minority, and in most cases where the non-Catholic majority is overwhelming. They live in a non-Catholic atmosphere or they breathe it. Once a week, if they are very fortunate, perhaps once or twice a month, they have an opportunity to hear Mass. In most Georgia cities, even if Catholics were five times as influential in business and social life as their numbers warrant, they would be all but completely submerged by mere force of numbers.

PROPER PRIDE

IT gives Catholics pride in their Church to realize the grandeur of its edifices, the might of its spiritual power, the greatness of its educational system, the magnificence of its charities. But there are few evidences of these in little Georgia towns where the Protestant churches tower above the little Catholic chapels

like the Woolworth building over the old postoffice; or in little towns anywhere in the United States far removed from the great centers of Catholic population. If Catholics dwelling in them, while holding tenaciously to their faith, nevertheless eventually are influenced in estimating the Church's prestige in this twentieth century by its weakness in their community, it is because they are human.

AT the Catholic Laymen's conventions these Catholics gain a new conception of the Church's power and influence and it encourages and strengthens them. One may say they should not need such aids, but unfortunately we all do need them. They see that even in Georgia the Catholic Church can boast of a laity which compares favorably in mental attainments, in ability or in any other desirable quality with the best of any of the Protestant denominations. They meet Georgia Catholics who are distinguished members of the bar, physicians eminent in their profession, educators deemed worthy of posts as principals of Georgia public schools and on the faculty of the University of Georgia, business men whose names are household names throughout the entire South.

SOCIABILITY

THEY meet their Bishop and the clergy in a more fitting setting than their local surroundings, and they cannot but be impressed by the contrast between their solid learning and the spectacular expositions which so often attend religious discourses in the communities in which they live. They hear eminent Catholic laymen and it heartens them to know that such men, whose ability equals if it does not outdistance that of anyone with whom they ever come in contact, worship at the same altar as they. Can there be any doubt that they return to their homes with a new pride in their faith, a new courage in its practice and defense?

ALTHOUGH primarily for Catholics, the Catholic Laymen's Association
(Continued on page 28.)

DOCTORS OF THE CHURCH

ST. GREGORY THE GREAT

and The Papacy

ST. GREGORY THE GREAT (540-604) is one of the two Roman Pontiffs honored among the Doctors of the Church. He is called "the Great" because his fourteen years as Father of Christendom marked an inestimable and lasting contribution to the welfare of the Christian commonwealth. In fact it was Gregory who, in the hour when Western civilization breathed its last, directed the conscience of Europe to a new life of hope and glory.

A ROMAN patrician by race and spirit Gregory from his early youth interested himself in the betterment of human society. His public career, first as prefect of the city of Rome, then for six years as papal envoy to the East, as abbot of St. Andrew's at Rome, and finally as adviser to Pope Pelagius III, furnished him with ample experience before his accession to the papal throne in the year 590.

As far as peace within the Church was concerned Gregory could look into the future rather optimistically. No heresy of a devastating nature was ruining the spiritual health of the people. Persecutions, too, had passed away. "The Lord, after having humbled the princes of the earth," he was wont to say, "has made use of them to raise the Church higher than the summit of the world, and has controlled the surges of that unchained sea by exalting the Church's power. . . . For behold, he who formerly raged against the Church and inflicted upon her all manner of torments, now makes laws for her benefit, and brings by persuasion the nations which he can captivate to the grace of faith. . . . The leaders of the heretical crowds, perceiving the authority of the Holy Church, cease talking and, so to speak, put a finger on their lips. If they hold meetings, it is only in clandestine gatherings, hoping no doubt that their heresy, which cannot rely upon rea-

son to make itself prevail, will inspire some respect by its mystery and will appear to the feeble souls which it ensnares, more serious because more secret. . . . The ancient world persisted in its old system of knowledge, but this opposition is in its turn also disarmed; and now that, by the preaching of the saints, the faith of the Trinity has enlightened mankind, the doctrine of the world has abandoned its attacks against the elect."

THE troubles with which Gregory had to contend came from without. It was the time when the Lombards invaded Italy. It too, marked the time when everybody looked to the Pope for guidance. Gregory vividly portrayed the desolation in a letter written in 593. "We see nothing but mourning everywhere, we hear nothing but wailing on all sides. Cities are destroyed, fortifications demolished, countries depopulated, the earth reduced to a wilderness. Not a man in the fields, scarcely an inhabitant left in the cities, and meanwhile not a day on which the little that remains of the human race is not smitten with disaster. . . . Some are carried off into captivity, others beheaded or massacred." As for Rome "We see what has become of her, who once appeared the mistress of the world. She is broken by all that she has suffered from immense and manifold misfortunes—the desolation of her inhabitants and the threats of her enemies. Ruins upon ruins everywhere! . . . Where is the Senate? Where are the people? . . . All the pageantry of secular dignities is annihilated. . . . And we, the few of us who are left, are menaced every day by the sword and innumerable trials. . . . We have no longer a Senate, no longer a people; or, for those who still exist, sorrows and groanings multiplied daily. Deserted, Rome is in flames; her buildings also. . . . We see them in the work of self-destruction."

OF THOSE that escaped the sword of the invaders many succumbed to starvation and pestilence. The social programmes of the State were practically in the hands of Gregory. The feeding of the hungry, the protection of the helpless, the education of both the natives and the invaders fell to the lot of the papacy. As at the time of Leo the Great, two centuries before, when hordes of Huns seized Italy and the Roman metropolis, Gregory during the Lombardian siege, maintained the principle of a living order of life and law in the hearts of the populace. It was the papacy, and nothing else, that stemmed barbarism with its ignorance and stagnation.

GREGORY knew that the Christian commonwealth could only live when it was cared for by zealous bishops. To Gregory the bishops had to be the ideal and the conscience of the people. "How many of them there are who, as soon as they are invested with their power to rule, desire nothing more than to torment their subjects, to inspire in them a terror of their authority, and to injure those to whom they ought to be useful! And because they have no charity in their hearts, they wish to play the role of lords and forget entirely that they are spiritual fathers. They make of their See, which is intended for the house of humility, a haughty despotism. . . . Another evil in the lives of bishops afflicts me sorely, and I accuse myself of it, although I am constrained thereto by the necessity of these barbarous times. We are involved in a thousand temporal affairs, engrossed with worldly cares, and indifferent to the desire for heaven and are fond of human glory."

GREGORY did not unjustly lament the sad co-operation on the part of some bishops in the proper guidance of the people; he was fully aware that in most instances the cities looked upon the bishop as the only dependable authority. "But," replied Gregory, "are we, for all that, going to forget that we are the salt of the earth, and that our people expect from us before everything else the salvation of souls? What assurance shall we have of our own salvation, if we present ourselves before the supreme Judge, as shepherds without flocks?"

IN matters of faith Gregory demanded strict adherence to the decisions laid down by the four General Councils, of Nicaea, Constantinople, Ephesus and Chalcedon. He emphasized most resolutely that the articles of faith as defined by the councils must enjoy the same unswerving belief as the four Gospels, the deposit of faith, whence they were drawn. Christ must be adored as the Redeemer of the human race, as true God and true man, and One with the Father as decreed at Nicaea in 325. The third Person of the Holy Trinity, the Holy Ghost, is to be regarded as being equal to the Father and the Son; for that reason the Council of Constantinople

in 381 added to the Nicene Creed these words: "and in the Holy Ghost, the Lord and life-giver, Who proceedeth from the Father, Who with the Father and the Son is together worshipped and glorified, Who spake through the prophets." Then the Fathers, assembled at Ephesus in 431, straightened out, once and for all, the difficulty concerning the twofold nature of Christ and proclaimed that Mary is truly the Mother of God. At the fourth Council held at Chalcedon in 451 the Church defended and solemnly defined the doctrine that the body of Christ is "specifically the same as ours and not a NEW nature resulting from a COMMINGLING of the two natures."

THESE teachings as well as the final decision of the fifth General Council convoked at Constantinople in 553 Gregory enforced within the Universal Church. He did not hesitate to rebuke anyone who minimized them. "If you do not observe the canons," he wrote to the patriarch of Constantinople, John, the Faster, "and if you have any intention of overturning what the Fathers established, I do not know you." Neither did Gregory falter against unlawful imperial aggressions. With the same prudence he preserved the inalienable rights of the papacy. His correspondence with Marcellus, proconsul of Dalmatia, with Callicus, exarch of Italy, with Agilulph, king of the Lombards, with Theoderic, king of the Franks, and with Rechared, king of the Visigoths, exhibits an excellent example of papal co-operation in the welfare of the individual nations. In one of his negotiations with a monarch Gregory said: "If what he does is according to the canons, we will follow him; if it be contrary to the canons, then so far as may be without sin, we will bear with him."

GREGORY had no use for elaborate titles, rather he styled himself "Servant of the Servants of God," a title the Roman Pontiffs have retained ever since. Nor would he suffer the patriarch of Constantinople to adorn himself with the unlawful title of "Universal Bishop." He corrected John the Faster for such usurpation and later, John's successor Cyriacus in the following letter: "Observing diligently, most dear brother, how great is the virtue of peace from the Lord's voice, which says; 'My peace I give unto you,' it becomes us so to abide in the love thereof as in no wise to give place to discord. But, since we cannot otherwise live in its root except by retaining in mind and in deed the humility which the very author of peace has taught, we entreat you with befitting charity, that, treading down with the foot of your heart the profane elation which is always hostile to souls, you make haste to remove from the midst of the Church the offence of a perverse and proud title, lest you should possibly be found divided from the society of our peace. But let there be in us one spirit, one mind, (Continued on page 32.)



ST. THOMAS AQUINAS

“DUMB OX”

“**Y**OU call him a ‘dumb ox’ but I declare before you all that he will yet bellow so loud in doctrine that his voice will resound through the whole world.”

THE Master hurried from the rostrum. Seated before him the pupils, Franciscan and Dominican Friars, University students, noblemen, young clerics and professors, followed with their eyes their Master hastening from the lecture hall. Silently and somewhat shamefacedly they turned in the direction of the foot of the rostrum and gazed upon the object of Master Albert’s unrestrained emotion. There he sat; he whom they pronounced to be a dullard and a slow wit, however much they were impressed by his retirement and application; his face calm and bright, reflecting the peace and holiness of his soul, his heavy but well proportioned body in an attitude of profound humility—this Friar Preacher, the holy nobleman of Aquino—Thomas.

THE students turned towards one another with mingled looks of awe and confusion. Was it possible that they were mistaken? Why, did not the Master himself share in the common opinion of the student body that Thomas was slow to grasp and slower still to speak? Was it not true that this young Dominican Friar had taken no part in the academic discussions? Did he not seem to give every indication of being even stupid? And

yet the Master in one broad gesture of prophecy had put the seal of his approbation upon him and had openly declared his disciple’s genius. Thomas may have seemed backward it is true, but that was merely the verdict of his shortsighted companions. Because he was modest in expressing an opinion; because he always listened and seldom spoke; and above all because his quiet humility shunned display, his fellows had failed to see in him the real student and so could think of nothing more appropriate to append to him than the nickname “dumb ox.” With them learning meant wrangling; with Thomas, it was all thought. Later on in life St. Thomas was asked why he kept silent so long during his student days at Cologne, to which the Saint replied: “It was because I had not yet learned to speak before such a mind as Albert.”

BUT when the Master proclaimed with so much vehemence the profound genius of his disciple it was not without reason. Thomas had just amazed his fellow students by the clarity and brilliance of his answers. Objection after objection was raised but Thomas never faltered for an instant. With axioms, distinctions, subdistinctions he advanced orderly and logically to a most perfect conclusion. The difficulty was no sooner met than solved. Then

it was that Albert could restrain himself no longer. Seizing the opportunity he waved his hand to silence the audible murmur of surprise that

By

EDWARD B. FINNIN

swept through the hall. Then raising himself to his full stature, his great black cloak hanging limply from his shoulders, the Master presented a perfect picture of dignity and resolve: "You call him a 'dumb ox'; his voice was strong yet not untouched with emotion, 'but I declare before you all that he will yet bellow so loud in doctrine that his voice will resound through the whole world.'" And with that he was gone.

ST. THOMAS AQUINAS is the Patron of Catholic Schools. To understand the full meaning of this statement we must go back to the year 1880, on the fourth day of August when Pope Leo XIII in solemn declaration proclaimed: "In virtue of Our supreme authority, for the glory of Almighty God and the honour of the Angelic Doctor, for the advancement of learning and the common welfare of human society, *We declare the Angelic Doctor, St. Thomas Aquinas, Patron of all universities, academies, colleges and Catholic schools and We desire that he should be venerated and honoured as such by all.*"

FROM this memorable declaration of the Sovereign Pontiff dates the Patronage of the Angelic Doctor, St. Thomas over all Catholic schools throughout the entire world. It was no idle, passing fancy which prompted the Holy Father to place St. Thomas as the special exemplar and model of all Christian scholars. The friar was not merely one of many learned and holy doctors who could claim this special prerogative, rather St. Thomas was chosen as the Patron of Christian schools precisely because he embodied in his doctrine and life the highest degrees of learning and sanctity. Earlier in 1879 the same Leo published his immortal encyclical "Aeterni Patris" declaring that "Amongst the Scholastic Doctors, the Prince and Master of all, Thomas Aquinas, shines with incomparable splendour. Enriched with all Divine and human science, justly compared to the sun, he re-animates the earth by the bright rays of his virtues, while filling it with the splendour of his doctrine."

VITALIZING, purging and Christianizing the ancient Aristotle, drawing copiously from the Fathers and Doctors of the Church, chiefly from St. Augustine, Thomas was the highest exponent in the domain of philosophy and theology. In his day as in our own there were schools of so-called learned men whose influence over the minds and hearts of the students threatened to undermine Christian thought. Towards the leaders of these schools, men whose names are perhaps not so familiar now, Avicenna, Avicembrol and Averroes, but who had tremendous influence in the days of our Saint, Thomas was most hostile and brought to bear upon them all his destructive weapons. Truth had been assailed and truth must be vindicated. It was not the policy of Thomas to stand by and calmly view the battle of error and

truth, his was not the rôle of spectator. Rather like a valiant general he charged forward subduing by his overwhelming logic and vanquishing by the subtlety of his arguments until the fortress of Truth has been regained and the mind of man left free to pursue Christian learning.

BUT here let us consider a moment. Just what has all this to do with the student of today? Just where does St. Thomas fit into the scheme of modern education which qualifies him to be designated as the Patron of Catholic schools? Again let us remember it was not without reason that the great Leo named the Dominican friar "Angel of the Schools." St. Thomas possessed a master mind ranging over the whole domain of philosophy. He was not a product for his day only. He was not satisfied merely to keep abreast of the times. No, for Thomas truth which is changeless must needs ever be the same and therefore he reached out beyond the times, to lead and progress on and on; ever present to us in the spiritual treasures of his writings; still the constant guardian and defender of truth; even now solving the problems of our twentieth century life.

AFTER seven centuries St. Thomas still speaks to us from out the pages of his writings just as really and vividly as when he lectured before eager students in the University of Paris or in the Lateran Palace. The "discoveries" which are the boast and glory of our day may frequently be read in his writings. We must go back to Thomas for our theory of knowledge; with him ethics is not a system of conventionalities but the most practical of the sciences for it is the forming and molding of human conduct. The political and social economist can consult the Angelic Doctor for sound economics, there he shall find Thomas enunciating as the basis of social economy not a socialistic concept of communism but man's fundamental right of ownership while within the state resides its regulation. And so in the other sciences . . . always we must go back to Thomas for the sound philosophical principles. In psychology we see the real distinction between the soul and its faculties and even between the faculties themselves. Certainly his exposition of cosmology is far more scientific than the theories of chemical forces of dynamism, atomism and latter day theories. For the sound philosophical principles of rational physics, again, we must go back to Thomas. And when we look to modern physics and chemistry we see no substantial discrepancy in their relation to St. Thomas. In the writings of Thomas we find him well acquainted with seminal causes, the laws of qualities, attraction, mechanical activity, and inertia of bodies. Hence it was that the Patron of schools was given to us not because he was the most outstanding scholar of his day but because his wisdom is incomparable to (Continued on page 29.)

GOD, *My Witness*

TODAY, throughout the Catholic World, the Church observes the feast of the Holy Name of Jesus. In liturgy of the Sacrifice of the Mass, in the Divine Office, that collection of prayers and readings from the Old and New Testament, chanted or recited daily by every priest and monk and by myriads of religious women, the Personality and Name of Our Lord Jesus Christ stand out today to engage devotion. The foundation of the Church's observance is in the announcement by the Angel Gabriel to the Blessed Virgin Mary that she was to become the mother of the God-Man: "And His name shall be called Jesus, because He shall save His people from their sins." The prophecy became the fact when the Christ, with power to lay down His life and power to take it up again, submitted to the crucifixion of Calvary.

THERE are in the United States today upward of three million Catholic men and youth who claim membership in the Holy Name Society. The public has seen these Holy Name men in hundreds and thousands going at an early hour each second Sunday morning to assist at Mass and to receive Holy Communion. The public has been witness to thousands and tens of thousands of these men in occasional parade or rally. What do they stand for? Perhaps the impression is abroad that this movement is merely an anti-profanity league. It is that. And it is considerably more. If God were not God; if Jesus Christ were not the Only-Begotten of the Father, true God and true Man, blasphemy would not be blasphemy; profanity would be but idle speech. The members base their membership on the unequivocal faith that Jesus is the Christ, the Son of God. From that faith flows reverence for the Name of God and the desire to offer apology or reparation for sins and crimes against the Sacred Names.

GOD is my witness! That is the meaning of the gesture when President Roosevelt places his hand on the page of an open Bible on the 20th of this month, at his second inauguration. The oath administered by the Chief Justice and accepted by the President, in keeping with the sixth article of the Constitution, is an affirmation and a promise. As has every Presi-

dent since George Washington, so does he take oath that he stands by the principles promulgated by the Founding Fathers in the establishment of this our Government. So, too, does he promise that to the utmost of his power he will maintain those principles, "to establish justice, * * * promote the general welfare and secure the blessings of liberty to ourselves and our posterity."

THE purpose of every lawful oath, whether it be at an inauguration or in processes of law or in religious, civil or social relations, is always the same—to call upon God as our witness that we speak or intend the truth. Its practice supplies the lack of veracity, both subjectively and objectively; its use is a remedy for human frailty. To the people of Antioch St. John Chrysostom, Archbishop of Constantinople, wrote in the fourth century: "Oaths were introduced among men when vice had spread far and wide over the earth, when all things were disturbed and universal confusion reigned throughout. * * * For the perfidy and wickedness of men was so great that it was with difficulty that any one could be induced to credit the assertions of another, and they began to call on God as a witness."

AN oath implied a real belief in God, as a personal God, as the Supreme Being, as our Creator, as our one-day Judge. It is an explicit act of faith in God; it is a confession of His omnipotence; it is a recognition of His justice; it is an acknowledgment of His holiness. In things human—other things being equal—the testimony of an eye-witness, first-hand evidence, is always more acceptable than hearsay evidence. Now, when a man calls God to witness, he appeals to the omniscience of the Creator to attest the truthfulness of the creature's assertion. An official seal gives force, or adds force, to authenticity; so, in the mind of the believer who takes an oath, in the mind of the believer who accepts the oath, there is the seal of God, who is Eternal Truth, on the veracity of the human utterance. It is the coin of high value, stamped with the Name of the Living God.

THERE are those, even among Christians, who, failing to understand fully their relationship with God, or with their fellow-man, and incorrectly inter-

Address delivered by the Most Reverend Peter L. Ireton, D.D., on the Church of the Air Program from Washington, D. C., Sunday January 3rd, 1937.

preting Scripture, think that the Revealed Word forbids an oath under any and all circumstances. It is true that Christ said: "But I say to you, not to swear at all. * * * But let your speech be Yea, yea; no, no." His thought was that His followers should be so perfect in truthfulness that an oath would become unnecessary. He Himself did not shrink from employing an oath. When the Saviour of Man stood before the condemnation seat in Pilate's Court, he remained silent under the charges that were hurled against His life. "Pilate saith to Him: Dost Thou not hear what great testimonies they allege against Thee? Speakest Thou not to me; knowest Thou not that I have power to crucify Thee and I have power to release Thee?" But Christ was not silent a few hours before, when Caiaphas, the High Priest, said to Him: "I adjure Thee by the Living God that Thou tell us if Thou be the Christ, the Son of God. Jesus saith to him: thou hast said it."

IT is not only lawful to take an oath, we repeat, it is an act of religion, an act of fealty to God, under proper conditions, so to act. These conditions are present when an oath is necessary, when there is opportunity for deliberation and complete consent, when truth and justice are subserved.

IN these days, much has been said and written of the teachers' oath, of its advisability, its necessity, its opportuneness, its coercive character, its regimentation, and what you will. For the teacher who has real belief in God, no such oath is needed. It follows almost as the night the day that the true Christian, or, for that matter, the true theist, will teach nothing subversive of the laws of God or of the principles of true democracy under which we live. If the teachers' oath is directed, as it is, against the infiltration of Marxian or related communist teaching, under the guise of a "popular front," the taking of the oath would be blasphemous. The American Federation of Teachers claims a membership of thirty thousand. No one will claim that all its members are communistic. But the Federation itself is distinctly sympathetic toward communism, and, if they who, taking pay from the nation or the State to teach the youth of the land, seek to impart, covertly or openly, principles of mind and modes of conduct alien to our inheritance and ultimately destructive of our dearest human possession, think you their oath is worth the breath of utterance?

THE true communist has no faith in God. What they in their own minds might seek to substitute for faith is so nebulous, what or whom they might seek to substitute for God is so indefinite, that their pretense of swearing would remain just that—a pretense. In their minds there is no real intention to take or keep the oath; there is only the intention to keep the job. When such seek to un-Americanize

our youth, there are other and obvious methods to correct the evil, if the nation will but employ them.

LONG centuries ago, the Prophet Jeremias summed up very briefly all the conditions that constitute the perfection of an oath: "Thou shalt swear: as the Lord liveth, in truth and in judgment and in justice."

TRUTH holds first place in an oath. What is asserted must be in complete accordance with the facts and the person who swears must believe what he swears to be true. If the oath concern itself with future action, the one who calls upon God as witness, will be in complete mind to fulfill the prospected obligation. Future circumstance may altar beyond his control the subject matter of the oath, but in his own mind the swearer is honest with himself, with society and with his God. There were those in the days of St. Thomas More, High Chancellor of England under Henry VIII, who wanted that noted statesman to subscribe externally to the demands of the sovereign, to enactments his conscience forbade, but Thomas More went to the scaffold rather than swear falsely.

THE Prophet said: "Thou shalt swear with judgment;" not rashly and inconsiderately, but deliberately and reflectively; not about trivial things, not at a time or under conditions when an oath would be an insult to God instead of a tribute to Him. No untoward passion of the soul should be permitted to influence this judgment, neither irregular love of self or neighbor, nor hatred, nor envy, nor ambition, nor wrath, nor fear, but only that truth be served.

AND an oath should be taken with justice—that is, with honesty of purpose, with goodness of motive; and, if it concerns the future, that it will be beneficial to the individual or to society at large. The head of John the Baptist fell at the instance of Herodias, by reason of Salome, because Herod had forgotten justice in a rash oath.

LEAVE aside the frequent useless swearing, the idle, thoughtless calling upon God to witness the most insignificant occurrences or actions. In the lives of some this profane habit is a daily action. Leave aside the depraved type—themselves without thought or fear of God, who trade on the God-fearing, who are under their control, and seek to force, under oath, admissions or denials that will suit their own ignoble purpose. Forget, too, the mumble-jumble employed by some in officialdom in the presentation of the formulat of an oath, offensive to all who have reverence for the Deity.

COME to the quality of oaths taken in our courts throughout the land, (Continued on page 30.)

Phantom or Threat?

By Louis A. Langie

TODAY mankind seems to stand at the crossroads.

Will mankind, in solving the social and economic problems that beset it, take the road to the left—the road that leaves behind all of our present scheme of government, our present system of society, our present code of morals—the road that leads through many 'isms' to that most vicious and awesome one—Communism?

OR will mankind soberly and sanely seek a solution to its present problems in keeping to the right and calmly working out the changes and corrections that seem warranted in our present social and economic order without necessarily destroying entirely our present scheme of life?

PROSPECT FRIGHTENS

As we look about us the sight we behold is frightening.

Like the roaring waters of a raging flood we view Communism sweeping over Europe, casting out God, destroying religion, unseating governments, demolishing private property, fomenting class hatred, inciting class warfare, stifling morality and leaving in its wake death—destruction—devastation.

IN our own country we have seen no such violent evidences of Communism's spread as we have witnessed abroad, but from our workers' schools, from our colleges and our shops has sounded with growing frequency the doctrine of Communism.

SUBVERSIVE FORCES

IN this country it is not against Communists, so-called, that we must guard at this early date, but against those influences, those forces that are an off-shoot of it,—or might I more properly say, a forerunner of it.

YOU are all familiar with those fellows who insidiously and quietly belittle and attack the things which through generations of struggle and sacrifice we have learned to hold dear,—for instance: the right of free speech—the right of trial by jury—the right of private property—the right of free religious worship—the right of rule by a majority in a free democratic government.

YOU and I have often heard those fellows who in the office, in the shop or perhaps at the club, laugh at religion and mock God as a myth—those fellows who in their modern smartness ridicule patriotism and loyalty to country and its institutions and would replace these highest attributes of citizenship with so-called internationalism,—those fellows who in their pseudo-political wisdom would substitute dictatorship for free democratic government,—those fellows who in their up to date sophistication would make fun of marriage and their responsibility of children, their care and their education.

DENY THE NAME

IT is just such a type of men which today constitutes the danger to

America and American institutions. They don't call themselves Communists. Many of them don't even suspect themselves of being such. Perhaps most of them would be grossly insulted if you attempted to label them as Communists.

BUT whether or not they call themselves by that name, they are nevertheless, intentionally or unintentionally, acting as heralds of that doctrine—makers of the way—evangelists preparing the hearts and minds of men for the final coming of Communism.

POPES SHOW WAY

IF the average Catholic wage earner fully realized how strong is his Church's attitude in support of the just aims of labor as pronounced in the encyclicals of Leo XIII and Pius XI, such Catholic wage earner would not permit his well meaning fellow workmen to be deluded and deceived by the smooth tongues of false prophets that predict Utopia and promise heaven on earth when that which we now hold dear is destroyed and that which we have long revered is overthrown.

DO you know that it is Catholic teaching as enunciated by the Pope that labor morally is entitled to a minimum living wage—that labor is entitled to protection against exploitation of child labor—that labor is entitled to some positive security against the dependency of old age—that labor is entitled to a fair share

in the earnings of capital and to as high a standard of living, at all times, as is consistent with the general current economic prosperity of the country?

MUST ACCEPT

TO this every working man is entitled. To this every Catholic employer and every Catholic capitalist subscribes if he acts in accord with Catholic teaching and Catholic doctrine.

IT is not because the Catholic church is wanting in sympathy or support of the just purposes of labor, but rather because the Catholic laity fails to know—to talk—to practice the true teachings of the church on social justice, that Communism is making such rapid strides throughout the world.

AN awesome sight it is to behold this vicious doctrine gripping the hearts and minds of men in ever increasing number with the passing of each fleeting day.

Is it any wonder that at the close of 1936 the Father of Christendom lies bedridden—physically prostrated—mentally discouraged—spiritually distressed? Let us forget time and space for one brief moment and picture ourselves at the bedside of this humble but able ruler of God's earthly kingdom as he sent out his last broadcast to the world.

POPE'S BEDSIDE MESSAGE

HERE in a plain, large room on the third floor of the stately Vatican, in a simple brass bed, the Vicar of Christ lies stricken, perhaps—never to rise again. Outside the day is dark and overcast as if nature herself were mourning the sadness and the sorrow that fill the breast of that aged, grief-stricken man. Inside deep shadows fill the room, illumined only by a large candle that burns brightly at the bedside.

A great silver microphone is suspended over the sick bed. Propped up with pillows, with the doctor at

his bedside, the Holy Father slowly begins to speak.

HIS voice is thin, tired, feeble. It is with effort that the words come. At times his voice seems hardly more than a whisper. Then again, with almost superhuman effort, he stresses a particular point with striking clarity.

WARNS HIS CHILDREN

HE would speak—he must speak—surely he cannot fail to sound this—perhaps his last fatherly warning—to his children here on earth.

HE has struggled long and bitterly to preserve good will among men and to keep the spark of Christian love and faith alive in their hearts and their minds. Think of the piercing sorrow that fills the heart of that holy man and the grief that floods his soul as he lies there on his death-bed beholding the godlessness—the hate—the venal ambition that grips mankind and the chaos that envelops this world.

Is Communism a myth—a ghostly phantom, or is it—a stark reality and a stern threat to the well being of all mankind?

LISTEN! The Vicar of Christ will make answer. Perhaps no human mind is better informed than his. Perhaps no heart is filled with a more universal love of man than his heart. Perhaps no man anywhere enjoys a truer insight into the minds and hearts of men than does this same man.

HIS is a perspective unblinded by prejudice—his a vision uncolored by ambition—his a purpose unclouded by passion. His sources of information are universal, reaching into the intimate lives of men in every sphere and every clime.

LISTEN! The Holy Father's voice rises to its clearest heights—he is about to sound his last—his most forceful warning—his most direful prophecy.

STRESSES NEW METHOD

ATHEISTIC Communism—here is a new menace more threatening than ever before for the whole world and principally for Europe and Christian civilization. Here are signs and portents of terrifying reality of what is being prepared for Europe and the whole world if they do not hasten to adopt the necessary remedies of defense.

WHAT are you doing, Mr. Catholic Layman, “to adopt the necessary remedies of defense?”

Let us pause for a moment and examine ourselves by asking a few simple but important questions.

PERTINENT QUESTIONS

YOU believe that a man should be free to worship God as he sees fit. Why? You believe that a man has the right to own his own home. Why? You believe that within reason, a man has the right to bring up his own children as he sees fit. Why? You believe in the sanctity of the home and you are opposed to divorce. Why? You believe that as a citizen the State or the Government exists for your benefit and that as a citizen you are entitled to certain rights under that government. Why? You believe that if you work harder and longer, and to better purpose than the next man, you are entitled to earn more and to possess in peace and quiet what you do earn. Why? You believe labor is entitled to a thorough consideration and a just compensation by capital, but just what consideration and what compensation broadly speaking?

LAYMEN SHOULD ANSWER

THESE and like questions that are arising in the life of every man every day, I believe you should be qualified to answer—answer fully, intelligently, convincingly.

YOUR ability to do so is one more step in the propaganda of Catholic truth, one more step in the defense of principles that Catholics and

(Continued on page 32.)

WITH OUR CATHOLIC EDITORS

Catholic Observer
Pittsburgh, Pa.

THE NAME OF JESUS

IT is the Name of the Incarnate Son of God, the Name by which He was known on earth and by which He will be known for all eternity. His Name was not given to Him by men. The Gospel of the feast (Jan. 3), which is the same as that of the feast of the Circumcision, says— "His name shall be called Jesus, which was called by the Angel before He was conceived in the womb." In all the Gospel narrative it may be noted that no person, not even His Blessed Mother or His Apostles, familiarly addressed Our Divine Lord by His Sacred Name. It is too holy a Name to be used in ordinary conversation. The inspired writers of the New Testament are profuse in ascribing glory and power to the Name of Jesus. They always used it with reverence, and usually in connection with manifestations of the divinity of Our Lord. We learn from St. Paul that it is the only Name whereby it is given us to be saved. We are admonished by St. Paul that every head shall bow and every knee shall bend at the mention of the Name of Jesus. After the Ascension of Our Lord the first miracle was wrought by St. Peter in the Name of Jesus of Nazareth. When called to account by Annas, the high priest, and the princes and ancients, St. Peter boldly declared that it was by that Name alone that the man who had been lame stood before them whole. In the New Testament Our Lord is often called Jesus of Nazareth. In the Hebrew language Nazareth means a flower. The Name of Jesus has all the fragrance of a flower. It is the first Name that baby lips should be taught to utter. It should be deemed a high privilege and a great honor that we are permitted to speak that Holy Name that came from Almighty God and was brought by an Angel to earth from Heaven.

WHEN we speak that Name, as we often should during life, we should speak it with the utmost reverence and in the spirit of prayer. It should be the last word upon our dying lips. When for the first time we behold the merciful countenance of our Savior and Judge may we be able to speak to Him by name and with love and affection.



Catholic Union and Times
Buffalo, N. Y.

WHY WE OPPOSE STATE MEDICINE

THIS paper has received many letters since the publication of an editorial in these columns, opposing socialized medicine. All of these letters have been congratulatory, praising us for the stand that we have taken. But that is beside the point. We oppose state medicine because it is a dangerous experiment and has not worked where it has been tried.

SOCIALIZED medicine is one of the pet theories of the crackpot. It is advanced as a sure method of properly caring for

the millions who are not, or have not received medical aid. Now let the public get its facts straight in this matter. Today, a certain coterie of individuals pretending to have an all embracing love for the poor are purposely exploiting the poor to advance these half-baked theories. We have the instance of the birth control worker and we have the instance of the state medicine advocate. One does as much damage to the cause of the poor as the other.

If there were some justification for the contention that the medical fraternity refuses to give its services to poor families and individuals, the excuse might exist for advancing state medicine. But what are the facts? Take Buffalo as an example. Every year, millions of dollars are spent by Buffalo taxpayers to provide medical aid and hospitalization for the poor of the city. Over a million dollars are spent in the City Hospital; several hundred thousand in the J. N. Adams Hospital at Perrysburg; close to a million dollars in the private hospitals of the city as well as the hundreds of thousands spent in various clinics and medical centres throughout the city. Then add on the thousands upon thousands cared for, gratis, by every doctor and dentist in his office or in private home and one begins to get a correct picture of the magnitude of the taxpayer's and the individual doctor's charity for the poor. And let us add to this the other fact that it is in rare and exceptional instances, at most, where a doctor will refuse to give medical services to the actual poor. In 20 years of experience in this city, this writer has never come in contact with a single instance of it.

ONE of the contentions of the state medicine advocate is that the average physician becomes wealthy from the practice of medicine and in his greed for gold forgets the poor. The answer to that is that the advocate of state medicine making the charge generally enjoys a far larger yearly income than the average doctor. One of these advocates of state medicine, who praised it in a public speech in Buffalo recently, draws \$12,000 a year. We wonder how many doctors in this city receive half that sum for the practice of medicine, last year.

Is the public conscious of another fact, that the cosmetic and cigarette bill of the nation is larger than the total medical bill? If the reader questions that statement let him check it with Washington to learn its truthfulness. Where we can afford to spend billions for cosmetics and tobacco, we cannot afford to make the medical fraternity an association of quacks, and subject the practice of medicine to the dictation of the politician. Nor may we subject the medical fraternity nationally to that standard of medicine in centres where the government, through necessity, places certain doctors on its payroll.

WE STRESS this matter of state medicine, at this time, because the agitator and the parlor communists are working subtly to sell state medicine to the citizens of the United States. Of course, the communists want it because Russia has state medicine; and what is good enough for Russia should be good enough for the United States. Of course, the agitators want it as it extends their newly found power, with a feigned love for the poor as the weapon to broaden their power. But the people of the United States do not want it unless they are prepared to seek the counsel of quacks and charlatans under a state medicine setup.

Certainly the great body of our Catholic people should oppose it unless they intend to accept one of the first and the most insidious principles of Marxian communism.

The Pilot
Boston, Mass.

TRIAL FOR TREASON

IN MOSCOW at the present time another of those mad incredible "trials" has begun. The preliminaries reproduce the beginnings of the Zinoviev trials staged last summer. The conclusion of this drama macabre will probably parallel the results of the earlier trials. That is to say there will be executions in the Lubyanka prison yard. And no one will know why.

The two most important principals in this latest affair are Gregory Piatakov, former vice commissar of heavy industry, and Karl Radek, one-time editorial writer for *Izvestia*. With 15 others these two now face the military collegium of the supreme court. They are charged with conspiring—through Leon Trotsky—to deliver the Ukraine to Germany and the far eastern provinces to Japan.

AS IN THE former trial, there are amazing wholesale "confessions." Unemotionally, Radek and Piatakov have "confessed" their part in a plan to sabotage the vital industries of the country and deliver the granary of Russia to Germany. Promises have been secured, the "traitors" admitted, that a Trotsky regime would be benevolently regarded by the chancellories of Germany and Japan.

This whole Mad Hatter business is very painful and puzzling to the numberless English-speaking friends of Soviet Russia. The murder of priests they could condone. They could understand the artificial famine in the Ukraine—after all, in the creation of a new order, there must be liquidations. But this dissension within the fold is very bewildering to those admirers of Soviet Russia who have loved from afar.

THEY know that this thing does not mean what it appears to mean. They know that there has been no plot and that the "confessions" are spurious. What, then, is at the root of this crazy, sinister theater?

The honest answer is that no one knows. It may be a long time before the real truth does become known. The mystery behind the notorious trial of the British engineers has never been cleared; the Zinoviev enigma is still impenetrable.

THE ONE crystal-clear conclusion which can be grasped is that Communist democracy is a phrase involving hopeless contradictions. We try to imagine a parallel situation in the United States—and imagination staggers. In our present arrangement, it could not happen here; may it never be possible for it to happen here!

There is no real key to the puzzle. The single explanation which makes sense is that this trial, like the others, is an episode in the sordid personal feud between Trotsky and Stalin. Anyone attainted, even by remote association with that harried trouble-maker, is a marked man. He is a man marked, not for suspicion, but for destruction. In a matching of personal strength between Joseph Stalin and the uneasy guest of Mexico, Trotsky lost. His friends lost with him.

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The Catholic Courier
Rochester, N. Y.

MANILA OR MOSCOW?

IN VIOLENT contrast with the Eucharistic Congress just closing at Manila, news comes of a meeting at Moscow of the International Society of the Godless.

As Catholics from all over the world are leaving Manila, with love of God strong in their hearts, atheists from all over the world will be gathering at Moscow—enemies of Christ, full of hate, convening to plan new ways of destroying belief in God, plotting a fresh campaign against a supposedly non-existent deity.

IT IS futile to argue with these atheists. Somehow their warped minds cannot see the illogical irony of their intellectual position. If there is no God, why do the godless fight so vigorously against Him? If there is no God, obviously atheists are ridiculously beating the air, shadow-boxing with an illusion.

Of course the godless claim they are combating only an idea that has been fixed in human minds by plotting priests cleverly capitalizing the credulity of mankind.

SUCH superficial nonsense serves as a measuring rod for the depth of the atheistic mind. No great thinker has ever been and atheist. Even the sceptic Hume declared: "The whole frame of Nature bespeaks an intelligent Author, and no rational inquirer can, after serious reflection, suspend his belief a moment with regard to the primary principle of atheism and religion."

Clearly, then, it is not the intellect of the atheist that convinces him there is no God—It is his will. He is not so much concerned about admitting the existence of God. He balks at the moral consequences.

Men may be practical atheists. They can live as though there were no God. But no atheist has ever built up a real argument against the existence of God.

WHAT St. Paul wrote to the Romans of his day is true of the godless men of today: "They are inexcusable. Because when they knew God, they have not glorified him as God, or given thanks; but became vain in their thoughts, and their foolish heart was darkened. For professing themselves to be wise, they became fools." "The fool said in his heart: There is no God."

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The New World
Chicago, Ill.

THE SCIENCE OF SUFFERING

THE PRESS recently has publicized many interesting anecdotes about Pope Pius XI. They mainly concerned his fortitude under most excruciating sufferings. It was explained by doctors that no pain is more acute than that of angina pectoris. Still, never once has the Pontiff cried out or complained against the horrors of his malady. He was heard to say things like this, that he desired to give a good example to the world in suffering, that he must undergo his agonies with the courage which should characterize the Shepherd of Christendom, that the Vicar of Christ on earth should be able to bear with heroism the torments of physical pain.

CERTAINLY His Holiness has beautifully taught us the science of suffering. Although desperately sick, he would still carry on the affairs of the Church. Disregarding the advice of his physicians, he would still fight on until the end with the same resolute heart which he possessed as a noted young athlete.

HIS life from the beginning has been brilliant. The sunrise of that life was beautiful. The noonday of his earthly career was still more wonderful. And the sunset of his vicarship has flared into an exquisite gold of surpassing glory, which was born in the soul of one who struggled after his Master on the Royal Road to the cross.



NATIONAL MOVEMENT

ST. CHRISTOPHER'S INN GRAYMOOR, N. Y.

ST. Christopher's Inn branch of the Holy Name Society held its second annual Communion Breakfast in Immaculate Conception Hall, Graymoor, N. Y., on Sunday, February 7.

This branch, organized among the homeless men sheltered at the Inn, was founded in January 1936. At that time there were fifty-five members, yet in spite of the fact that its members are for the most part transient, the number has increased until it has doubled, making the enviable record of an increase that exceeds one hundred per cent.

The men received Holy Communion at the seventy-thirty Mass; the breakfast was served at nine-thirty.

The speakers were the Honorable Andrew C. McCarthy, Assistant District Attorney of Bronx County, and Lieutenant Thomas Egan of the New York Police Department. Mr. McCarthy spoke on "Success" saying that every man can make a spiritual and material success of life, if he makes the most of the talents which Almighty God has given to him. He lauded the work of St. Christopher's Inn and the lofty aim of the Franciscan Friars of the Atonement to help men seek success.

Lieutenant Egan whose son is studying to be a Friar, spoke on St. Patrick's Guild which was organized to aid the general work of the Friars.

CLINTON, IOWA

THE first of a series of meetings of the Holy Name Societies of Clinton, Iowa, was held in the club rooms of St. Edward's Council of the Knights of Columbus, on the last Sunday in January.

The Most Rev. Henry P. Rohlman, D.D., bishop of Davenport was present at this first meeting together with the Right Rev. Monsignor Martin Cone, President of St. Ambrose college, and the Right Rev. Monsignor Thomas F. Galligan, V.F., pastor of St. Mary's church.

Professor Christian Richard of the School of religion at the state University of Iowa was to have addressed the gathering but he was prevented by illness. Professor Richard

is a convert who entered the Church while studying at the University of Paris. Monsignor Cone told the men of Dr. Richard's achievements in the field of Catholic Action, of his intense fervor in expounding Catholic truths, and of his unwavering insistence that Catholics be practical in the practice of their religion.

In a brief address, Monsignor Galligan decried the profane use of the name of God by men who profess Christianity. He pointed out that the wrong might be checked through the Holy Name Society and he outlined the purpose and scope of the international body.

Bishop Rohlman stressed the importance of being on guard and he



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NATIONAL HEADQUARTERS OF THE HOLY NAME SOCIETY

141 East 65th St.,
New York City, N. Y.

urged the men to be alert in the defense of their religious rights. Bishop Rohlman also sketched the progress of Catholic Action in the state of Iowa.

Before the assembly, the parish

groups had received Holy Communion in their churches of Sacred Heart, St. Irenaeus, St. Mary's, St. Patrick's, and St. Boniface.

A communion breakfast was served at the general meeting.

ENUMCLAW, WASHINGTON

NON-CATHOLICS paid tribute to the Holy Name Society at the Communion Breakfast which was held by society of the parish of the Sacred Heart of Jesus, Enumclaw, Washington.

"I sought an invitation to attend this meeting and pay my respects to your wonderful organization," said Mr. A. G. Hanson, a Presbyterian. He told the men, most of whom are employed by him, that in a world confused by chaos and unbelief, it is inspiring to see men holding their faith and practicing it.

Other non-Catholics who addressed the gathering were, Mr. J. Tucker, principal of the high school, Mr. J. C. Coughlin, principal of the grade school, and Charles "Chuck" Smith, coach of the high school football team.

Each of these men paid tribute to the Rev. Patrick J. Farrelly, the pastor and spiritual director of the society.

The principal address was given by Mr. Henry Ivers, a Seattle attorney.

THANKS TO OUR FRIENDS

We are most grateful to our many friends who have given generous response to our appeal. There have been several requests from other friends for more time and we have allowed another month for returns. The award will be made on the first of April and the result published in the April issue of the Journal.

IN MEMORIAM

In your prayers you are asked to pray for the souls of the following departed brethren:

Mr. William Sheahan, St. Mary's Cathedral, Fall River, Mass.
Joseph P. Delaney, St. Mary's Cathedral, Fall River, Mass.
Mr. Charles E. Talbot, St. Anne's Church, Fall River, Mass.
Mr. John Lancaster, Holy Name Church, New Bedford, Mass.
Mr. John E. Howarth, St. Anthony's Church, Olneyville, R. I.
Mr. John F. Walsh, St. Malachy's H.N.S., Philadelphia, Pa.

THE BLACK POOL

(Continued from page 25.)

centuries. Ancient Churches remind us of the Danes and Normans. The Guildhall and the old weavers' houses in the neighborhood of the Coombe are reminders of the city's early industries. Stately streets, red brick and cut stone, stand for a time of wealth and splendor. Modern buildings crowd round them, and modern means of communication have ousted the fly boat and the sedan chair.

STILL Dublin remains Dublin. People and outward details may change in a generation; the city itself changes slowly through the centuries.

THE country immediately surrounding the city is a fertile plain. On the southern side the plain is abruptly interrupted by the Dublin and the Wicklow mountains. To the north it stretches to the Mourne mountains. These fertile plains proved a continuous attraction to foreign settlers, and the adjoining hills a stronghold to the dispossessed. The existence of a large number of interesting ancient remains in the neighborhood are explained by these facts. They include the monuments of the most ancient inhabitants and the relics of successive incursions.

TO the north of the rich plain of Dublin in the County Meath is Tara Hill, the ancient seat of the Kings of Ireland. Not far away lies the Brugh of the Boyne, the burial-place of the kings.

TARA may seem at first an unimpressive hill. Nothing but green mounds and grass-grown earthworks remain of its palaces and forts. Low banks alone indicate where banqueting hall once stood. Fortunately history supplies the key and makes it possible to identify the different sites with the great names of tradition. On the

hill were forts, occupied by rulers through prehistoric centuries. Here were discovered two great gold collars now in the Museum. At Tara there was held every third year a meeting, or Feis, to adjust the laws and customs of the country. Here with druidic rites were inaugurated the High Kings. Here lived King Laoghaire. It was he who saw the bright light of St. Patrick's camp fire shining from the hill of Slane on a pagan feast night in spring, when, according to custom, all other fires were extinguished.

IN THE third century of our era Cormac Mac Art made himself High King of Ireland and established himself at Tara. It remained the residence of the High Kings until the sixth century, when, according to the legendary account, in consequence of a dispute between the king and St. Ruadhan, the Saint cursed Tara, and the royal seat was deserted, never again to be reestablished.

ON THE summit of Tara Hill stands a pillar stone believed to be the Lia Fail, or stone of destiny, on which the Kings of Ireland were crowned. From the eastern side of the hill runs the stream of Nith, where tradition says Cormac Mac Art erected the first water mill in Ireland.

TOWARDS the north, across the Boyne, is the burial-place of the kings. The great mounds are so ancient that even in the days of the High Kings the bards had surrounded them with the myths of antiquity.

NEWGRANGE, the largest and best known mound, stands on high ground, sloping towards the Boyne. It is a gigantic pile of loose stones retained within a curb of boulders. On the south-eastern side of the base of the mound curves slightly

inward to where a small entrance and narrow passage lead to the cave-like chamber. The entrance is marked by a great decorated stone. Near it stand four massive stone pillars, apparently part of what was once a complete circle surrounding the cairn. The passage is 62 feet in length, laid across and held in position by the weight of the pile above. The chamber is roughly cruciform. The walls are formed of an extension of the upright course of stones which lines the passage.

THE roof is a primitive dome. It is composed of large flat stones laid horizontally and overlapping till closed by one large slab 19½ feet above the floor. Here through centuries burial rites have been performed, but all knowledge of the nature of these rites and the symbolic significance of the carvings which decorate the great tomb have been lost forever.

IN THE more immediate neighbourhood of Dublin are monuments some of which date from an earlier period, Dolmens (sometimes called cromlechs), pillar stones and stone circles.

ON THE high ground and mountain slopes near the village of Glencullen, there existed a wonderful collection of ancient remains. Many have been removed for building material in the last century, but a few interesting landmarks still remain. A little to the south of the village stands a pillar stone. It is the simplest of monuments; its mass, the site chosen for its erection, and its great antiquity give it character and power.

AT Kilternan, on the slope of the hill facing the Three Rock, is one of the largest dolmens in County Dublin. It is in good preservation, its covering stone weighs about forty tons.

THESE monuments are not only to be found in the hills; another dolmen can be seen in the private

grounds of Glendruid, near Cabinteely, standing in a valley by a stream. Dolmens are also to be found, one near Ballybrack, another on the south side of Carrigollagher, and others at Mount Venus, Killmashogue, the Phoenix Park, and in Howth demesne.

THE dolmens, erected about 3,000

B. C., as the stone age was drawing to a close, throw some light on the life of the period. They were sepulchral monuments; the objects found buried beneath them with the dead suggest that their builders believed in a future life. Their erection proves the existence of communities sufficiently organized to build without machinery monuments which even if built today would require the exercise of engineering skill and the employment of many hands on the work.

WITHIN easy reach of Dublin are several stone circles. It will be sufficient to describe one outstanding example, not far from Hollywood, which lies about twenty-five miles to the southwest of Dublin, under the Wicklow Hills, a fine circle of boulders remains practically complete. It is known as the Pipers' Stones. The circle is composed of boulders, some of which are over five feet in height. At a short distance outside the ring stands a solitary stone marked with a cross: the incision of the sacred symbol may have been a Christian attempt to overcome its evil influence. Traditions say the stones are a piper and dancers who danced unseemly dances for which in punishment they were turned to stone.

THROUGH this district, rich in prehistoric remains, crosses and primitive churches bear witness to the conversion of its people to the new faith. The remains of round towers built for protection near the churches tell of struggles with the Danish invaders. The castles of the Pale record the coming of the Anglo-Norman and his methods of military organization.

ABOUT six miles north of Drogheda, to the west of the Dundalk road, lies the early Celtic foundation of Monasterboice. A round tower and two Celtic crosses remain as examples of the craft of the architect and the religious sculptor's art. The smaller of the two crosses is beautifully proportioned, and has inscribed on its base a prayer for Muirdeach, and as his death took place in 924, this inscription suggests an approximate date for the erection of this cross. On the west side of the head is a representation of the crucifixion, and in the panels there are figures of ecclesiastics and soldiers. These are of particular interest, as they show the dress of the time. The robe of one figure in the lowest panel is fastened with a large circular Irish brooch. On the other side of the head Christ in Glory and the Judgment scene are represented; on the shaft are pictures of subjects from the Scriptures. Amongst them are Adam and Eve in the Garden of Eden, Cain and Abel, and the Magi coming to worship the infant Christ seated on His Mother's knee beneath the star.

NOT far from Monasterboice are the ruins of Mellifont Abbey, founded in 1142 by St. Malachy for the Cistercian Order.

ABOUT eight miles north of Dublin lies the village of Swords. Here about the middle of the sixth century St. Columcille founded a church. The round tower still remains a conspicuous landmark of the site. At the northern end of the village is the ruin of the castle of Archbishop Comyn. He was the first Anglo-Norman Archbishop of Dublin. His castle was an outpost of Norman authority, and may have served to awe the great barons of the district.

NEARER the city, on the road between Malahide and Dublin, is the interesting and unique church of St. Doulough. It is probably the only stone-roofed church still in use in Ireland. The original founda-

tion is traditionally assigned to St. Doulough, who lived about the year 600. He is said to have been an enclosed anchorite, immured in a stone cell. His life was devoted to prayer, and upon his death he was buried beneath the floor on which he was accustomed to kneel. In the field near by is St. Doulough's Well, once famous for its healing powers.

THE ruins of early churches are also scattered over the southern part of County Dublin. The well-known district of Killiney takes its name from an ancient church situated on the side of the hill above the railway station. The square-headed doorway is a good example of an architectural feature of early churches. At Tully, not far from Cabinteely, is another old church, and two crosses, one of these is a very perfectly preserved Celtic cross cut from granite. At Kilgobbin, near Stepside, may be seen another interesting example of the Celtic cross, though not in such a perfect state of preservation.

ABOUT thirty miles from Dublin, in the Wicklow Hills, lies the famous valley of Glendalough (the Glen of the Two Lakes). Here in the sixth century the anchorite St. Kevin made his hermitage. Attracted by his piety, monks settled in the valley. A center of learning and piety grew up in this remote and sheltered glen. The ruins of its churches, its oratories, and its graves give some indication of what Glendalough was before the Danish raids, and its final destruction by an expedition from Dublin in 1398.

IN A small cave in the face of the cliff, over the upper lake, St. Kevin took up his abode. When persuaded to leave his solitude, he first founded Teampul na Skellig, the small church by the lake. He later founded the monastery in the lower part of the valley round which the city of Glendalough grew. The city gate is the only

existing example of the entrance to a Celtic town. The large and crowded graveyard was once the site of the city. It contains the round tower, 103 feet in height; opposite is the largest of the churches, known as the Cathedral. Near it is a fine Celtic cross of granite. A stone-roofed church, known as St. Kevin's Kitchen, stands near the stream. In the field adjoining is the Church of Our Lady. Its finest feature is a square-headed door, built of seven massive stones, with a cross cut in the lintel. According to tradition, St. Kevin, who, as recorded in the *ANNALS OF THE FOUR MASTERS*, died in 617, was buried here. At the southeast corner of the Upper Lake is Reafeart Church. The adjoining graveyard contains several examples of early Christian sepulchral monuments. Above the village, beside the road, is Trinity Church. It contains a perfect example of the early chancel arch. Lower down the valley on the further side of the river, is the Priory of St. Saviour, a beautiful church in Irish Romanesque style of the twelfth century.

FOR several centuries after the Anglo-Norman invasion castles were built in the district of the Pale. Most of these were small, and many are now in ruins. The castle at Dunsoughly, to the east of the Ashbourne road, is the most perfect example of the fifteenth century castle still remaining.

OF THE larger baronial residences, the Castle at Malahide is the most perfectly preserved. It is still inhabited, and occupied by a descendant of the original founder, Richard Talbot, who received a grant of the lands in the reign of Henry II. The castle is much altered, and on the exterior retains little of its original character. At Trim what was once the border of the English Pale, King John's Castle, though in a state of ruin, gives a better idea of the feudal barons' stronghold.

THE Irish have wondered far from their green isle, they have helped make history in far lands, but no spot is richer in history or marked with more monuments than their native land.

GRIST FOR THE MILL

(Continued from page 9.)

itors of Catholic papers must keep themselves to the question at hand namely things Catholic and things America. The racial dissensions of Europe should be left there.

IN regard to "Americanism" however a word of warning is to the point. Patriotism is a virtue binding upon Catholics. Ultra nationalism and jingoism definitely are not. It is no longer necessary for Catholics to proclaim their loyalty. The A. P. A. and the K. K. K. are dead, R. I. P. We must take our Americanism as a matter of course, as it is. There is danger lest it be said, "Methinks the lady doth protest too much." Our Americanism must be of the grounded and intelligent type which can afford to criticize where criticism

is in place without worrying about some fanatic crying "Traitor."



THERE is much loose talk nowadays about "pacifism." Many Catholics are being moved by the arguments of those who are honestly and rightly convinced that the only way to stop war is for every one to refuse to fight. Of course if they could persuade every one, the whole world over, to accept the responsibility of refusing to fight they would make war an impossibility. The sad fact is that there are still enough people willing to fight to make it unhealthy for the rest of us to refuse to prepare for emergencies. It is no use talking about the need of good

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example when the only effect is to strengthen the hands of those who have not the slightest intention of following in our footsteps but are simply waiting till our weakness shall have surpassed their strength.

THERE is however a much stronger argument being used to win Catholics precisely as Catholics, to declare themselves conscientious objectors. One of the conditions laid down by Catholic theologians for a just war is that, *all other causes being just*, the losses and damages of war shall not exceed the advantage gained. (This of course does not justify war for profit, such as the recent Italo-Ethiopian war.) It is now being argued by pacifists that modern war is so de-

structive that even a defensive war cannot be justified and that it is better to submit even to conquest than to submit to the horrors of modern war. This argument might perhaps be justified if one were concerned only with material things. Doubtless one could do business under an alien regime with less financial loss than a war might entail. But on the other hand the loss of the things of the spirit may be too great to be offset by any mere material saving. There would be no true advantage to us here in America if in order to do "business as usual" we had to submit to Fascism and certainly the material gain of peaceful submission to a communist power would hardly re-

pay us for the spiritual losses imposed by Communism.

BUT our refusal to embrace "pacifism" need not lead us either to a militarist or an ultra nationalist frame of mind. Surely the best policy is to mind our own business and inform every one else that we intend that they shall mind theirs. However it will not be much use telling them unless we make it clear that we are prepared to see that they pay attention. Peaceful preparedness is the best guarantee against a war of aggression while a refusal to profit from the war necessities of others will preserve us from being led into a "war in defense of national honor and American business."

MIRACLE IN GEORGIA

(Continued from page 12.)

tion's annual convention interests the public at large as well. The press broadcasts its proceedings and often times more than half of those attending the principal sessions are non-Catholics.

DETAILS OF WORK

THE Association maintains a publicity bureau in Augusta, in charge of a publicity director and, at present, two assistants, all of whom devote their full time to the work. Additions to the force are frequently necessary. The first important activity is the inserting of non-controversial advertising matter in the papers of Georgia, the state being covered each year. These advertisements positively assert that Catholics do not believe certain designated things attributed to them, and offer to answer questions about what they do believe and practice. Each inquiry is answered with a personal letter, a rule which taxed the resources of the Association to their utmost at the beginning, but which has never been relaxed. No matter how bitter or ab-

surd the inquiry, the answer is never disdainful, sarcastic or funny. At first bitter letters were numerous; now they are rare. Correspondence which breathes hatred of Catholics at the beginning frequently becomes friendly and sometimes ends by asking what the writer must do to become a Catholic, in which case he is directed to a priest; the laymen's work is done.

THE trend of inquiries indicates the subjects most interesting to non-Catholics at a given period, and from time to time pamphlets are written on such subjects, approved by episcopal authority, with the friendly tone, the laymen's touch and a Georgia note running all through. Nearly two hundred thousand copies of the Association's "Catholic and Education" pamphlet have been published and distributed. Over 2,500,000 pieces of literature have been distributed by the Laymen's Association in Georgia since its birth nearly twenty years ago, and not one piece was sent indiscriminately.

THE PRESS

A copious source of prejudice against Catholics in the early days was the Georgia press. Many papers regularly carried vicious articles from *The Menace* and such papers; most of them published unfavorable or bitter articles occasionally; only one paper in the whole state consistently defended Catholics from the charges hurled against them from the soap boxes of Georgia. The Laymen's Association undertook to answer these articles, again prescinding from the sarcastic, disdainful and funny vein, always assuming that the editor intended to tell the truth. The number of objectionable articles has dwindled from as many as one hundred a week to two a month, none of the latter vicious and only a small fraction of them even tinged with the suspicion of intentional dishonesty. One Georgia editor received over eighty letters before he desisted. Another did not stop until the Association had been writing him for eight years, at the end of which he voluntarily sent word that our letters thereafter would be printed and that he would have no occasion to find fault with his paper in the future. The Georgia press today is as fair toward Catholics as that of any other state in the Union.

THE BULLETIN

EARLY in its experience the Laymen's Association felt the need of a publication. It started a quarterly magazine, which became a newspaper. It subscribes to the N. C. W. C. News Service and in addition carries the Catholic news of the Southeast. It publishes doctrinal matter of course; watches the secular and religious press for misrepresentations of Catholics; and furnishes data to answer them. Hundreds of outstanding Georgia non-Catholics are on the regular mailing list of The Bulletin. Every editor in the state receives each issue, and the state press frequently reprints matter from it. Only recently an editor in a small town where there are no Catholics voluntarily clipped from The Bulletin a summary of Catholic belief and published it with the foreword that it had taught him a few things and would no doubt also instruct his readers.

PAMPHLETS

THE Association from time to time has issued pamphlets which are distributed to non-Catholics as well

as Catholics. The most striking thing in these pamphlets is the list of "Don'ts" which is printed on the cover.

CATHOLICS DO NOT BELIEVE: that the Pope is God; that Pope cannot be wrong; that the Pope has temporal rights in America; that the Pope can claim their political allegiance; that the Pope can nullify laws, oaths or contracts of will.

THEY DO NOT BELIEVE: that the marriages of Protestants are invalid; that Protestant husbands and wives are living in sin; that the children of Protestants are illegitimate; that contracts with Protestants may be broken; that Protestants may be hated or persecuted; that Protestants will all be damned.

THEY DO NOT BELIEVE: that public schools are an evil; that they ought to be abolished or destroyed; that they ought not to be supported by a common tax; that education ought not to be universal and free; that it ought not to be compulsory where necessary.

THEY DO NOT BELIEVE: that they can buy forgiveness of sin; that they can purchase freedom from purgatory; that they can get indulgence to commit sin; that sin can be forgiven without repentance.

THEY DO NOT BELIEVE: that images may be worshipped; that anybody or thing may be worshipped or adored "in the heavens above, or the earth below, or the waters beneath the earth," but the One True God.

"DUMB OX"

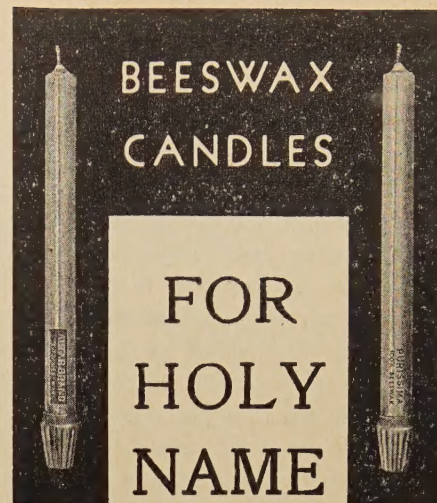
(Continued from page 16.)

which all succeeding ages must return to drink of the torrents which flow from his sublime teaching.

AND yet in speaking of Thomas as the scholar we must ever bear in mind that first and foremost he was the saint. You cannot divorce one from the other. Indeed, it was precisely because he was the Saint that he became the profound and learned Doctor, for true learning goes hand in hand with true holiness. His first field of education was Divine. God was his fountainhead of spirituality in mind and heart. That such education was productive of sanctity is little wonder for Thomas was ever

seeking and finding that truth which is Divine. As a child in the monastery of the Benedictines he was ever asking the question: "What is God?" And the sum of all his writings is an answer to that query: "God is Truth and all Truth is of God." For Him alone did he labor in life that at death he might not be found wanting to Him.

INDEED what might well have been his own epitaph are the words from Saint Paul dictated as a last message of the dying saint; "Our conversation is in heaven, for in every place we are unto God the good odour of Christ." Perhaps we are too apt to think of



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Thomas Aquinas more as the great theologian lecturing to eager students, going to this university and to that, writing treatises and being consulted by the doctors and learned men of his day; in fine, as a man engaged in an intense activity that swarmed daily about him; while we forget the modest, reserved friar who preferred the solitude and quiet of his monastic cell, the company of his brethren, and above all that intimate union with Our Divine Lord whence he derived such strength and wisdom after the busy day in the lecture hall. Before the Altar wherein resided the Holy Sacrament Thomas would prostrate himself and pour forth his soul in prayer and loving converse. It was on such an occasion as this that Thomas was refreshed to hear a miraculous voice one day proceeding from the crucifix on the Altar: "Thomas, thou hast written well of Me what reward wilt thou have?" To which the holy man at once replied: "None other but Thyself, O Lord." Thomas realized that all his marvelous powers of mind and heart were not his own but the munificent gift of his Gracious God. Thomas looked only to God, and the pupils in his care were so many souls which he must nurture and

cultivate that they might return to Him realizing to the full the dignity of their creation.

How often do we not feel the wells of Divine Love dry up within us when we give ourselves to too much activity and fail to pause and consider that nothing matters but God? Even in the study of divine things we have not always that guarantee that we are working solely for God and His interests. It is always to the students' hurt when the true inner spirit fails to resist the outer discipline of learning, or more simply, when learning is made an end in itself instead of a means to God. St. Thomas never failed to learn that lesson. Indeed, one might say that it was the only lesson he ever learned. Certainly it was the only one he ever taught for by such pursuit of highest truth is wisdom produced.

So IT IS that Leo XIII the great Pontiff who did so much to restore St. Thomas to the Catholic world has set aside the thirteenth day of November as a time of special honour to Thomas under the title of Patron of all Catholic universities, academies, colleges and schools. Certainly in this day of

so-called "intellectual enlightenment" and "academic freedom" Thomas is indispensable. That he has not been giving a hearing may be due partly to a lack of appreciation for scholastic presentation and doctrine and partly because Thomas is at odds with so much of the current intellectualism prevalent in our secular colleges and schools. And while it is true that there seems to be a revival of Thomism in the domains of philosophy and theology of which St. Thomas was the highest exponent, nevertheless it is equally true that to a vast majority of students the "angel of the schools" is little more than a name. The injunction of Leo XIII that "he be honoured and venerated as such by all" can hardly be said to be fully realized. Indeed since approximately half of our Catholic children are in public schools St. Thomas as Patron of Catholic schools is, in all probability, entirely unknown to them. What a noble cause of Catholic action it would be then to bring the youth of America back to the sublime teachings of Thomas. St. Thomas belongs to the Catholic youth of today. He will take the lead in these times of darkness and doubt, on to that truth which is synonymous with God.

GOD, MY WITNESS

(Continued from page 18.)

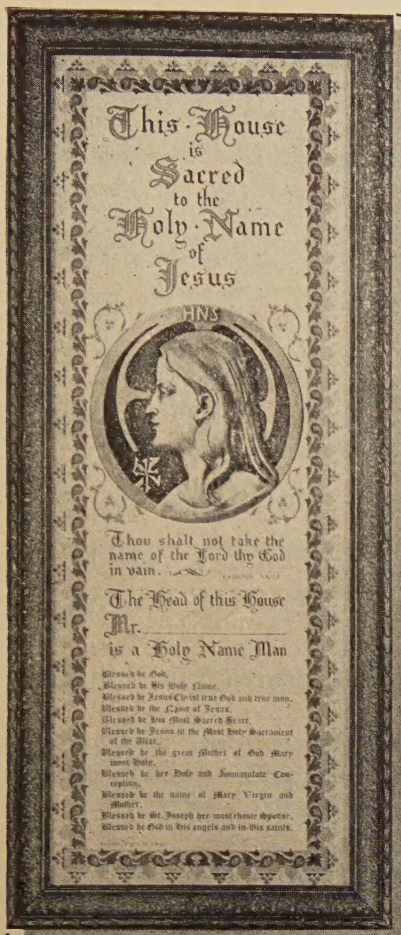
Eleven hundred years ago the Emperor Charlemagne enacted in France that they who were convicted of false swearing should have their right hand cut off; later this penalty was modified and the first three fingers, that had been uplifted in swearing, were amputated.

THANK God such legal cruelty has passed. If such a law existed and were enforced today, it would be horrible to contemplate how many maimed there would be in our midst.

IT would be illuminating, disillusioning and startling reading were a symposium compiled of the opinions of all our judges who sit in our courts on the prevalence of perjury. The volumes would be almost endless that would carry their experiences and conviction on the general disregard of the sacredness of the oath. The criminal courts, the police courts, the divorce courts, the equity courts reek with blasphemous invocation of the Almighty. It would be revealing if the senatorial and congressional investigating commit-

tees which have sat so frequently in these later years in the national interest would give their impressions of the honesty and dishonesty of evidence, presented under oath, that has come under their purview. A picture of Sir Thomas More, the High Chancellor, placed in those investigation chambers, would have little effect on too, too few witnesses.

PERJURY is not only a sin against God; it is a crime against the State. Yet so rare is it that one or other is tried for perjury that such a trial becomes news and gains almost first page prominence. We wonder where the jails would be found to house the convicts if even a percentage of the perjurers were



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punished as the laws of the land decree. Men have been sent to prison because an enemy has testified "So help me God" and sworn his neighbor's liberty away. Men have lost their property because the greedy and avaricious have testified "So help me God," and have deprived their fellow of his possessions. Men have lost their reputation because the envious and the malicious have testified "So help me God," and the jewel of greatest price is tarnished and lost forever. Justice is Mine, I shall repay, saith the Lord of Hosts.

ONLY when men come to know and to acknowledge God's dominion—"Thou shalt not bear false

witness"—only when they look upon Him as the God of Truth, shall the condition which is so serious a threat to our institutions see its correction. Only when the apostasy of our age has been once again replaced by faith shall this correction obtain.

WE thank the God of Truth that in the ranks of the Holy Name Society, on this His Feast Day, there are nigh three million members banded together for no other purpose than to honor the Name of God and His Divine Son, our Lord Jesus Christ, and that, specifically, each assumes the obligation: "I pledge myself against perjury."

EASTER

(Continued from page 10.)

determined that the Patriarch of Alexandria should communicate annually to the Roman See the proper time, to be made known to distant churches. The Roman and Alexandrian methods of computation were different; the cycle of Rome contained eighty-four years, that of Alexandria nineteen. In the middle of the sixth century the Holy See adopted a new cycle of ninety-five years or five Egyptian cycles.

THE Christians of Britian and Ireland did not adopt this lunar cycle of ninety-five years until the close of the seventh century. St. Patrick evangelized Ireland in 432 A. D. while Britons had received some knowledge of Christianity in the second century although the British church was driven to the mountains of Wales by the Saxon conquest in the fifth century. We know that British Bishops were present at the Council of Arles (314 A.D.) when the eighty-four year cycle was adopted as the basis of computation of the Easter date. Communication

was poor and corrections and changes did not reach them as they were separated from the continent, isolated on what was considered the end of the earth. When the Irish became aware that they were not in conformity with the rest of the Church legates were sent to Rome who returned in 633 A.D. with the news that their method was wrong. In Britain the Synod of Whitby (664 A. D.) through the insistence of Bishop Wilfred accepted the Roman system.

It is important to remember that the determination of Easter is primarily a matter of church discipline and not of astronomical science. The moon according to which Easter is calculated is not the moon in the heavens nor a moon travelling with the average motion of the moon, but the moon of the calendar, a fiction. In simple terms Easter Sunday is the first Sunday after the first full moon following the twenty-first of March.

It happens as it did the year following the Council of Nice that the

Jewish Passover and the Christian Pasch, Easter, fall on the same day. This occurred in 1923 but will not occur again until 1954.

IN many respects it would be an improvement if Easter were made an immovable feast. This is not beyond possibility because the Church exercising her right could freely do so. It is not probable, however, because of the antiquity of the custom, an obstacle to any innovation, and because of the linking of the old dispensation with the new.

ST. GREGORY THE GREAT AND THE PAPACY

(Continued from page 14.)

one charity, one bond in Christ, Who has willed us to be His members."

ANOTHER of Gregory's glorious achievements was the propagation of the Faith in distant lands. While still a youthful monk his missionary ambition longed for England. Thither he could not go because Divine Providence summoned him to the Chair of Peter. Yet he fulfilled his love for the Angels by sending to them missionaries who laid the foundation of the fine culture England was to enjoy for many centuries. Gibbon summed up this splendid act admirably when he said: "The conquest of Britain reflects less glory on the name of Caesar than on that of Gregory."

PHANTOM OR THREAT?

(Continued from page 20.)

Americans have held dear for generations. Your inability to answer such questions, to challenge effectively such attacks as are made upon principles and truths fundamental to you as Americans and Catholics, is just one more victory scored for forces foreign to the spirit of America and the cause of Christ.